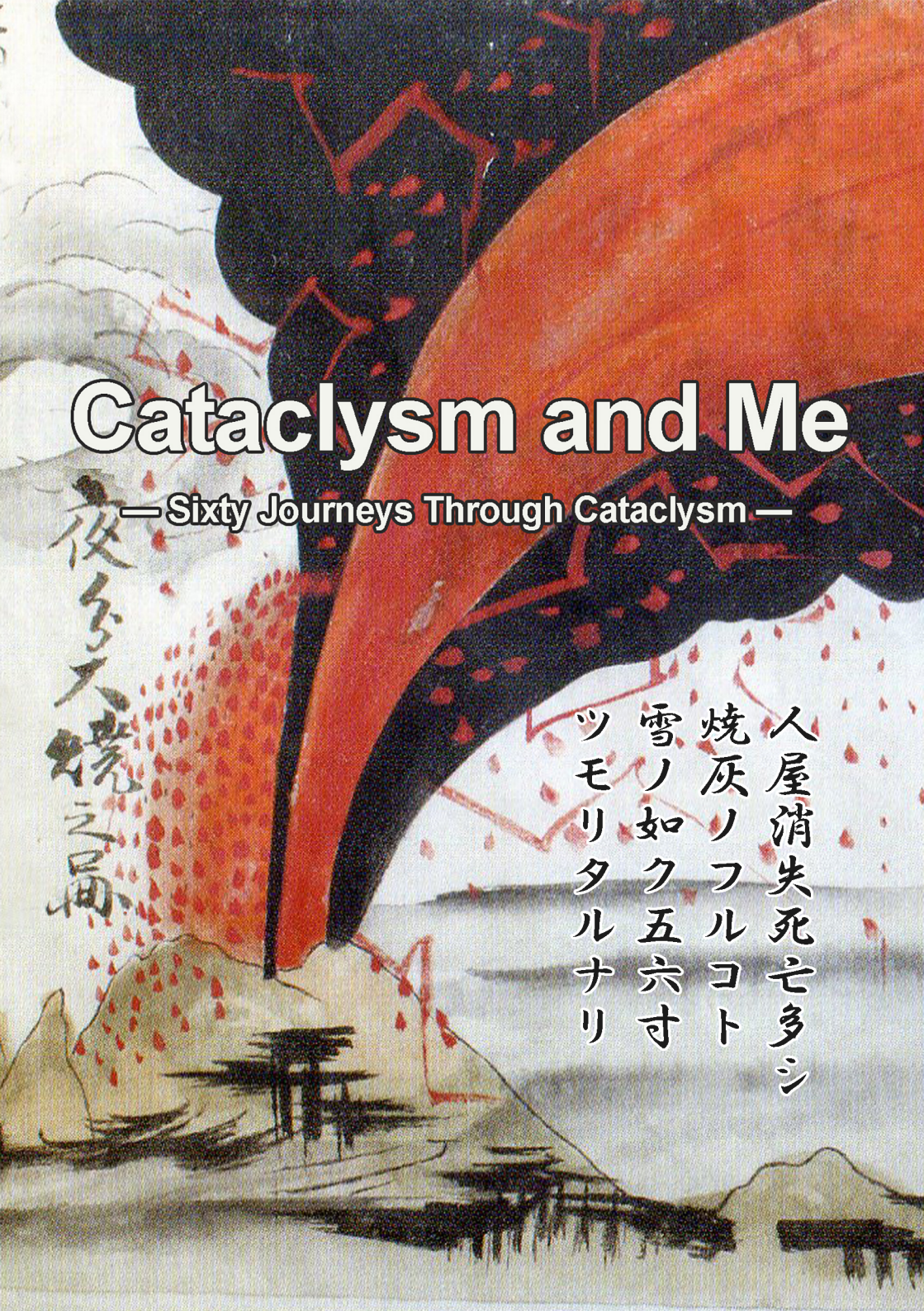
Cataclysm and Me
— Sixty Journeys Through Cataclysm —
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Cataclysm and Me

— Sixty Journeys Through Cataclysm —

Cataclysm and Me

UTA circle members/ Tomekichi Taike / Kayo Shiokawa

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UTA circle members

We are a group in Japan devoted to learning that the physical body is not our true self, and that the heart—our consciousness—is who we truly are. Among our fellow learners, fifty-eight individuals have contributed their honest thoughts on the theme of "natural upheavals."

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Mr. Taike was born in Osaka, Japan in 1926. After retiring from his career as a high school principal in Osaka, he has been giving seminars on the subject of "Reflecting on Your Own Heart" and "Mankind is Consciousness" for over 30 years.
Books: Ishiki No Nagare, Zoku Ishiki No Nagare

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Foreword

This is the English edition of a collection of personal reflections titled "Catachysm and Me"

We are a group in Japan devoted to learning that the physical body is not our true self, and that the heart—our consciousness—is who we truly are. Among our fellow learners, fifty-eight individuals have contributed their honest thoughts on the theme of "natural upheavals."

While the term "natural upheavals" includes events such as natural disasters, it refers more deeply to experiences that shake one's very foundation—moments in which one's values and way of living are turned around by 180 degrees.

With this understanding, we have chosen to open this volume with a lecture excerpt by Tomekichi Taike, who played a central role in guiding our study of the heart, titled "The Mother as a Natural Upheaval."

The overall structure of this collection follows a progression:

from fear → questioning → collapse → awakening → joy.

For the English translation, I entrusted the work to an AI I deeply trust—Gene of ChatGPT.

I sincerely invite you to read through to the very end.

My Mother as a Natural Upheaval

Let us take another look at what we call natural upheavals.

How is it, everyone? Right before your eyes, people are dying.

That is what we mean by upheaval.

Before that, there is suffering—various kinds of suffering.

In reality, there is the suffering between husband and wife, the suffering between parent and child, the suffering in work—there are many, many kinds, aren't there?

Among these, I am saying this time: take the issue with your mother as one point of reflection, and use it as a way to study your own heart.

Do you understand? That is why I am speaking for those who cannot reflect on their mothers.

If you compare your mothers with mine, how would it be? Yours may very well be more admirable.

My mother was uneducated, unable to read or write.

She was careless, without refinement or intellect.

We were poor. She did not know proper manners. She did not know how to speak properly. She could not stand before others and speak.

That is how I saw her when I was young.

I could not stand it—I was ashamed of her.

But it was not so. That was love.

I came to understand that it was tremendous love.

And in that very moment, I changed completely.

That was truly an upheaval.

I encountered a great upheaval.

I encountered an upheaval called "mother."

And when I realized, at a certain moment, that this was love, then within me another upheaval occurred. Do you understand?

I have spoken at length about reflecting on one's mother, but you must not look at the physical mother.

Of course, there is a stage where you recall what she did, what she said—that stage is necessary.

But you must not remain at that stage.

As you continue, there comes a moment when the physical image of your mother fades away, and only her heart quietly enters into you.

Her physical form suddenly disappears.

You have been remembering your mother—what she did for you, how she was, her words, her appearance—many things.

All of that suddenly fades away, and something you cannot quite explain—your mother's feelings—gently come to you. Just for an instant.

And then tears come pouring out.

It may sound exaggerated, but it feels as if they burst forth and fly ten meters.

It happens in an instant.

It is not something I accomplished by my own doing—it was as if it was made to happen.

All right—please reflect on your mother in this way, and do it thoroughly.

(Tomekichi Taike 1993)

Part 1

The Threshold: What Is a Cataclysm?

1. Natural Disaster (Landslide)

In the autumn of 2019, an unusual series of typhoons made landfall in Chiba.

The first two caused power outages and blew away the roof of our carport, but the damage was not too severe. Then came the third typhoon—the one that brought the real crisis.

On the morning it arrived, as I was preparing a meal, I noticed that the garden was beginning to flood, and the water kept rising. Feeling that something was wrong, I went outside and saw that part of the cliff had collapsed, blocking the drainage channel. Thinking that things would settle if we could just restore the flow of water, my husband and I began clearing away the mud.

At that moment, a second landslide occurred, burying my husband's lower body in debris.

Realizing it was too dangerous to remain, we asked our neighbors for help and evacuated to the community center. The rain continued relentlessly until evening. Water cascading from the edges of the rice fields looked like Niagara Falls—far more intense than anything I had ever seen.

When the rain finally stopped and we returned home, we found that from three directions—left, right, and behind—trees with their roots still attached, along with large amounts of earth, had collapsed onto the property. The storage shed was

half crushed and had been pushed forward nearly two meters. The front door was bent out of shape, yet the house itself had somehow remained intact.

Until then, no matter what happened, I had always been able to manage somehow on my own. But this time, I had no idea what to do. It was not so much fear or anxiety as a complete sense of helplessness.

With the help of neighbors and volunteers, we spent an entire month and a half clearing away the debris. I could not even find time for my usual meditation. What came to my mind instead was this:

Each time I picked up my chopsticks—Albert.

Each time I picked up a shovel—Albert.

Whenever I closed my eyes, I would fall asleep immediately from exhaustion. The only moments when my heart gently softened were when I saw my cat playing freely on the exposed cliff. Without fear, without complaint, it simply played with joy. I found that remarkable.

Four days before the landslide, we had put our house up for sale in preparation for moving to Shima. At that point, I had almost given up, thinking everything might fall apart. Yet a buyer appeared, and the house sold in no time. This event also gave a strong push to my husband, who had been hesitant about moving.

I cannot understand it at all with my mind. It was not that I had a strong desire to go to Shima. And yet, now I feel that I came here in order to move forward together with Amaterasu.

We have come to a place where anything can happen at any time.

Until the very last moment, I want to continue looking within my heart.

Together with Amaterasu, together with Albert—

I wish to spend the time that remains with this feeling.

2. Promptings from the Outside and from Within

I woke to the sound of heavy rain. Alerts were blaring from my smartphone.

From the disaster-prevention broadcast, I could hear:

"A special warning has been issued. Please take immediate action to protect your life,"

its message cutting through the sound of the rain.

I checked the hazard map. Our house is on higher ground, so the risk of flooding is low. It is also outside the landslide warning zone. I had confirmed that we should be safe under most circumstances.

And yet, this relentless rain had been falling for days, and it was forecast to continue.

It was a situation where anything could happen.

Yes—that is how I felt.

Outside the window, everything was pitch dark. I could not see what was happening around me. Even the light from the utility

poles appeared faint through the rain.

Will we be all right? What is going to happen?

I remembered that Tomekichi Taike had said, "There is nowhere you can run to."

I will close my eyes and turn my thoughts to Tomekichi Taike. That is all I can do.

I already know what to choose and what to believe.

As the physical self, I can do nothing.

Thunder makes me flinch. My phone sounds again. The broadcast continues.

Amid all this incoming information, it is not easy to turn the needle of the heart inward.

"I'm scared. Someone help me."

Such cries arise from within.

I try breathing from the lower abdomen, calming myself, calling,

"Mother… Tomekichi Taike…"

I feel that I am being trained in this way.

Whether in this life or the next, when I face a natural disaster and die, I am being prepared for how I should be at that moment.

At times there is torrential rain, yet during the rainy season there is so little rain that rice planting cannot proceed. This has continued for years. Even when planting is finally possible, the rain does not come, and the rice cannot grow.

My husband carried water to the fields in dozens of trips with a truck, but in the end, he had to give up rice farming.

The weather swings between extreme dryness and heavy rain,

with each period becoming longer and more intense. We are experiencing what is called abnormal weather.

It is reported as being caused by global warming.

But why does it arise at all? I was guided, through this learning, to its root and to my encounter with Tomekichi Taike.

I was taught that it is a mistake to live as though the physical self were real.

Through the pandemic and natural disasters, the world of the physical has begun to collapse. I realized that the thoughts of living as the physical self are what bring suffering.

The world of consciousness that Tomekichi Taike conveyed is the true world.

And the true self has been waiting for me to awaken.

There is a flow of consciousness.

When I turn my thoughts in that direction, I feel a quiet joy.

In recent years, a family member has passed away almost every year. This year, it was my younger sister.

Six months ago, she called to say she had been given a limited time to live.

I had sent her books about this learning and written letters sharing my thoughts, but we were never able to walk this path together.

She cared for our brother until the very end, and afterward, her husband developed dementia. Amid all this, she herself fell ill.

She said that people would tell her, "You've done so well."

To my sister, who never complained, I wanted to say:

"What others think doesn't matter. How about you? What does

it mean to be praised?"

I felt a deep emptiness.

And I realized that these thoughts of mine were releasing the energy of conflict.

To my sister, who had been told she had little time left, I said:

"We do not die. Only the form disappears. Let us think of Mother."

But I came to see that it was I who spoke fine words until the very end.

Had I truly wrapped her in gentle thoughts?

Had I embraced her desperate cry—"I don't want to die"—saying, "It's all right, come here"?

When I turn my heart inward, it is astonishing—

completely different thoughts emerge.

We who have been shown where to direct the needle of the heart are truly fortunate.

My sister always brought out the intensity within me.

Thank you.

To her, who had been my rival in struggle and competition,

I can now finally say "thank you" with an honest heart—and that brings me joy.

Natural disasters—these promptings from the outside and from within—are severe.

And yet, this is a flow that leads to dimensional transition.

I will become sincere toward this flow.

This is the life I myself chose.

3. Natural Upheaval Is Love

When I think of natural upheavals,
as the physical self, only fear arises.
If I were to lose everything, how could I go on living?
I see myself standing alone in a desolate wasteland.
I never want to encounter such upheaval.
No matter how many times I am told that natural upheaval is love,
because I have not yet achieved a turning of consciousness, fear prevails.
And yet—
when I turn my heart toward Tomekichi Taike and meditate,
I begin to receive the message:
"Natural upheaval is love."
"No matter how difficult things may be on the physical level,
with where you direct your heart, you can feel love."
That is what comes through.
And still, the physical self within me continues to resist.
What I can do now is simply this:
to establish where I direct my heart.
That is all I believe I can do.

4. Natural Upheavals and Family

There were continuous events—one after another, without pause.

Caring for my mother, her passing, my husband's illness and death, and conflicts with my grandchild.

I had always been afraid of my mother and could never say what I truly felt. I kept everything inside.

When we began living together, I was happy that, although she had never agreed before, she finally came with me to the seminars.

About a year later, her health began to decline.

She said, "I don't want to cause trouble for others," and admitted herself to the hospital for tests.

During that time, she suffered a heart attack. She recovered from it, but then had a stroke and became paralyzed on one side.

She had undergone testing precisely because she feared ending up like that. The shock led her into depression.

Perhaps because there was no hope of recovery, she was discharged after three months. A nearby hospital accepted her, but again, she could only stay for three months.

Feeling sorry for her, I brought her back home.

From that point on, even though my mother said nothing, an intense energy kept pouring out from within me toward her.

I had no space to look at my own heart—I simply kept releasing it.

As time passed after her death, I was finally able to think about her.

Caring for her had been difficult, but I began to feel that she had been telling me,

"Let out the feelings you could never express before."

I came to feel that, by becoming the very state she had most feared, she had given me a great gift.

Then came my husband's illness and death.

My grandchild rebelled against me again and again.

There was no distinction between child and adult—they confronted me thoroughly.

When I became bedridden from my own energy,

I realized something.

I had believed that this household functioned because of me, but in fact, everything moved more smoothly without me.

I had lived desperately within the physical world, within form.

I was always the one who inserted myself into situations and created suffering.

Everything had been reversed.

Mother, thank you for giving birth to me.

Only now, at last, I feel deeply that it was truly good to have been given this physical life.

I am grateful to have encountered this learning.

Tomekichi Taike, Albert, Mother—thank you.

5. My Thoughts on Natural Upheavals

In my past, simply thinking about natural upheavals would bring waves of fear.

I can feel that I was someone who wished, if possible, never to encounter them.

And yet, contrary to my wishes, natural upheavals come suddenly, without warning.

Not knowing when they would come only intensified my fear, and my heart was always unstable.

Even before encountering this learning, natural upheavals were already occurring in my life and around me—

fires, illness, bankruptcy, and more.

A once-bright life could suddenly collapse into the depths.

That was how the visible world appeared to me.

I wanted to know why such unexpected things happen.

In the end, when a natural upheaval came to me,

I felt firsthand how the thoughts I had built up crumbled like debris.

Through that experience, I was led to encounter the physical presence of Tomekichi Taike.

To hear and learn that there exists a true world of vibration—

now I deeply feel what a joyful upheaval that was for me.

Until then, I had seen myself as someone abandoned—

abandoned by God, by love, by my parents—

a pitiful, twisted person who had pushed herself down into that belief.

Desperate to escape that condition, I lived with fierce determination.

I survived with sheer stubborn will, telling myself I would not be defeated.

Because of that, I believed I would not be shaken by anything.

And yet, natural upheaval blew that confidence away in an instant.

And that is why it was good.

Because there was no truth in the world of thoughts that believed the physical self to be real.

Natural upheaval is love.

Suffering is love.

The universe is love.

Everything is love.

The world of consciousness and vibration conveyed through Tomekichi Taike, who came into this lifetime in physical form, flows throughout the entire universe.

Love flows throughout the entire universe.

And what had been blocking that flow of love

was none other than myself—

the self that had taken the physical to be real.

"Break down that mistake at its root!

The visible world will one day disappear!

Awaken to your true self—the self of consciousness, the self of love!"

That is how I now receive natural upheaval—
as a powerful call.
From the self that lived crushed by anxiety, fear, and loneliness,
I have finally found within myself a path back
to my true world—
to Tomekichi Taike, Albert, and the Mother Universe.
Now that what Tomekichi Taike conveyed with his very life is becoming real,
I will continue to learn with sincerity.
Let us return together, together—
to our distant homeland.
Love is even now within our hearts.
Let us remember our promise.
Two hundred and fifty years, three hundred years—
the ticket to dimensional transition is already within me.
I look forward to that meeting.

6. When I See the Words "Natural Upheaval"…

It has become increasingly difficult to protect the physical self.
The news flows every day.
As I watch it,a message arises from within me:
"People, awaken to love."

When I turn my thoughts toward it just as it is,
this comes through:
"You, as the physical self, are not who you are.
The you who exists together with me—
that is your true self.
Be someone who can recognize this call, this invitation,
to return together."
And then another thought rises:
"The power of the physical is powerless.
Please stop trying to manage things through the physical."

A few years ago, when I viewed things from the standpoint of the physical, both COVID and heavy rains brought nothing but fear and anxiety.

That was who I was.
Now, I feel that COVID and heavy rains
are encouraging my learning further.
Just a little more—
as if I am being cheered on,
"Come this far."
When I see the four characters for "natural upheaval,"
what arises is:
"Joy."
"I will accept whatever comes."

7. The Thunder Has Begun to Roll

The rumbling sound in the sky echoed, its vibrations reaching my body.

"I'm scared… I don't like thunder…

I don't want it to strike…"

Such rejecting thoughts arose.

Then, as I gently turned my awareness toward the thunder,

I began to feel something else—

like children joyfully playing.

I realized that my constant urge to protect myself, this instinct for self-preservation, was the very basis of living from the physical.

The physical always seeks to protect itself.

That very thought is reliance on external power.

Consciousness entrusts everything—

leaving it all, accepting whatever comes with joy.

A vast, open heart, a warm heart—

that is my true heart.

Tomekichi Taike, Albert, Mother—

all are one.

Love.

And then,

joy came rushing in, again and again.

To look at my heart, to become aware, and to return together—

that was my joy.
Everything, each and every moment,
was material for seeing my heart.
I will continue to look within.

8. Becoming One with COVID

Through his physical form, Tomekichi Taike repeatedly told us:
"After I leave this physical body,
natural upheavals will begin one after another, in ways that you can clearly understand.
Especially for the younger generation…"
Ah… just as he said.
I am no longer young, and yet I feel that clearly recognizable "natural upheavals"have indeed begun to occur, one after another.
And I came to feel that what we now call "COVID"
is, in fact, a natural upheaval.
In meditation,
I simply turned my thoughts toward COVID.
I turned my awareness to Tomekichi Taike—
and then to COVID.
As I continued meditating,
the indescribable warmth I felt from Tomekichi Taike
and what I received from COVID

became clearer and clearer.

However, at the beginning of the pandemic, I understood almost nothing.

My physical body was breaking down—one fracture after another—and I gradually lost the ability to move.

I was overwhelmed by physical difficulties, even struggling with basic bodily functions.

In that state, I could do nothing.

And then, one day, the thought "natural upheaval"

arose within me uncontrollably, though I did not understand why.

It emerged naturally during meditation.

And as I continued meditating without understanding, that "warmth" was there, waiting for me.

Before I knew it, the words "Thank you" flowed out from within me.

Now,

Tomekichi Taike is one with COVID.

"One"—

that alone resonates in my heart.

As long as I have this physical body, I feel that life will continue to unfold in one dramatic turn after another.

These physical events exist to thoroughly break down my deeply rooted sense of self-importance—

to the very core.

That is how I now, honestly, feel.

9. Treating It as Someone Else's Problem…

In recent years, the climate has become increasingly unstable, and I can feel that Japan's four seasons are no longer what they once were.

Large-scale disasters that I see in the news are occurring simultaneously across different regions of Japan.

I turned my thoughts toward them.

In the past, I wished to avoid disasters—

to escape them—

telling myself, "It's not happening to me."

I tried to treat them as someone else's problem.

That had been the pattern of my repeated lifetimes.

In this lifetime,

I have been shown that everything has meaning, and I have been taught where to direct my heart.

No matter what happens, what we are to do—

that practice is now before us.

When a typhoon comes, I turn my thoughts to the typhoon.

When an earthquake comes, I meditate on the earthquake.

"Look at your heart."

As I touch that message,

my heart cries out,

"Please forgive me,"

for the dark energy I have released—

driven by human desire.

Ah… I have been mistaken.

Tomekichi Taike, Albert— it would have been enough simply to think of them.

But I did not know.

I could not understand.

I could not believe such a thing could be true.

I clung to the physical.

I feared the collapse of my physical life.

But that was not it. Again and again,

I have been prompted:

"Come to know this foolish self."

Thank you.

And I am sorry.

Even now, I wonder— if I were in the midst of a disaster,

would I fall into the same mistakes again?

And yet, so that I may, each time, turn my thoughts to Tomekichi Taike and Albert,

for now, I will continue my meditation calmly and steadily.

Natural Upheaval Is the Energy of Joy

This is something that can never be understood unless one can truly feel the world of vibration in the heart.

From the dimension of the physical, one can only wonder:

"How could natural upheaval be joy ?"

Natural upheaval shatters the happiness and comfort of the physical world.

It is perceived as fear itself, and is regarded only as a negative force for humanity.

However, when the vibration of Albert — the world of Albert — is expanded within oneself, it becomes clear that natural upheaval is the energy of joy.

Natural upheaval is Albert — that is, positive energy.

It is something that must occur within Albert.

When the foundation on which one stands is different, the perception becomes completely opposite.

For humanity, which has existed in complete ignorance, a final path of salvation has been prepared.

What, then, is there not to rejoice in?

To be able to walk the path we ourselves have planned — this is truly a blessed existence.

The world we have taken as real — constructed through ignorance, ego, and desire — is revealed to be an illusion.

And it is clear that there is no other means to come to know this than through natural upheaval.

The world of vibration continues to convey that all existence is joy.

(Kayo Shiokawa)

What becomes clear in these reflections is that "cataclysm" does not necessarily begin as a large, visible event. It often enters quietly, through a single experience that unsettles the foundation of one's life.

At first, it may be perceived as something external—a sudden change, an unexpected encounter, a loss, or even a moment of deep questioning. Yet what truly defines it is not the event itself, but the way it overturns the values one has lived by.

Something that once felt certain begins to waver. What was taken for granted no longer holds. In that subtle but decisive shift, a different movement begins.

Cataclysm, in this sense, is not only what happens—it is what begins to change within.

This is where the journey starts.

10. Natural Upheaval

It has been nearly a month since I was given this theme: natural upheaval.

"Natural upheaval equals the turning of consciousness."

When I ask my heart, an answer like a model response arises from within.

But… that is not the point.

What is my actual state ?

That is the true meaning of this task.

Within me, there was a thought:

"In this lifetime, I have not yet encountered a true natural upheaval."

It is true that I had not faced an event directly confronting death.

Yet, even without such extreme situations, there have been many inconveniences in my life — many small "natural upheavals."

Each of them was telling me:

"You are not the physical—you are consciousness."

At the time, I was covered in the physical.

Even if I could not immediately say "thank you," when I truly turned my heart toward them, they would show me my heart,

and transform into joy.

And yet—once the moment passes…

I return again to living as "the physical."

The fact that I still feel natural upheaval is something far off means that I am not learning with my life at stake right now.

Instead, I am living comfortably in the physical, thinking, "Perhaps in a few more decades… when I finally face death, then I will become serious."

This is the path I am on.

Not even a pose of commitment — just a life filled with the pleasures of the physical.

I must honestly confess this.

This is who I am now.

Only as the deadline approached did I finally begin to understand the true meaning of this task.

As if to shake such a complacent self awake, natural upheavals arise from within me.

Without these unreasonable, uncontrollable events, there is no way for me to return to consciousness.

Within me are thoughts that cursed God:

"I believed so strongly — why this?"

Even now, I feel I cannot fully express my fear.

"I was suffering… I was lonely… I was afraid…"

All these thoughts of the physical — because I have encountered this learning in this lifetime, I want to allow them to come out, honestly and sincerely.

With many cries rising from within,

I will return from here.

That trembling of energy — that is natural upheaval.

When I turn my awareness inward and feel it as vibration, it is truly warm.

At the time of the Great East Japan Earthquake, although I was in Tohoku, I was not in a place where I directly faced death.

Yet, when lifelines were cut off, and I saw the newspaper the next morning — filled with devastating images of the tsunami —

I felt a vast, powerful warmth, and I remember crying out:

"We human beings have truly been mistaken."

The cries of human ego are truly dark, yet something far greater — vast and expansive — embraces them all.

"To return… we will return…"

That is all there is.

We are not the physical — we are consciousness.

That energy conveys this truth directly.

Once again, I feel gratitude for this immense flow of consciousness.

With joy, I will turn my heart toward that vast and warm vibration, and return my own energy.

11. The Approaching Footsteps of Natural Upheaval

COVID, extreme weather bringing heavy rains and floods, and political tensions around the world —t hings that once seemed unimaginable are now beginning to occur one after another.

And yet, because they have not yet shaken the very foundation of my daily life, I feel that I still perceive them as something happening "across the water," as someone else's concern.

I remember hearing from Tomekichi Taike:

"After I leave this world, great upheavals will begin to occur.

Natural upheavals will come one after another."

So I find myself thinking, "Ah… it has finally begun.

Just as he said."

Now, I feel that the footsteps of natural upheaval are growing louder — coming closer.

I wonder if, from here on, even more astonishing and overwhelming events will occur, and whether I will be drawn into situations that will directly affect my life and existence.

At that thought, I feel a quiet fear.

And yet, because of that, this present moment — while my physical self can still remain calm — is a precious time.

I feel that what matters most now is to hold time for meditation, to turn my thoughts toward Tomekichi Taike.

Truly, this is all there is.

This is the only place.

Encountering Tomekichi Taike was everything — an immeasurable happiness, a treasure beyond words.

It is very difficult, but I have no choice but to continue.

I will do what I can, as much as I can.

12. May Our Whole Family Be Healthy and Happy

At Sumiyoshi Taisha in Osaka,

I would cross the red arched bridge during New Year visits and Shichi-Go-San celebrations.

I would place a coin in the offering box, bring my hands together, and pray:

"May our whole family be healthy and happy."

My parents divorced.

My mother went with my older sister, while my father took my younger brother and me.

Our family was separated.

Six months later, my father took his own life.

Looking back now, I feel that this was the beginning of my natural upheavals.

Until I encountered Tomekichi Taike, I believed that death would free me from suffering and loneliness.

I carried a constant wish to die. While attending seminars, I married and had children.

Before I knew it, I was living in Sumiyoshi Ward.

One of my children's favorite places was Sumiyoshi Park.

We went there for walks, small outings, and to ride bicycles as a family.

The gravel paths, the red arched bridge, the large trees — all of them now feel deeply nostalgic.

I began to feel that natural upheaval is not only about events themselves, but also about the suffering, sorrow, and loneliness I felt at those times.

Even now, I have not fully released those feelings or come to rejoice in them.

And yet, because of those upheavals, I came to know that true happiness can never be found in the physical.

Having experienced it to such an extent, I feel my conviction deepening — that what Tomekichi Taike taught is absolutely true.

13. I Turned My Thoughts Toward It

I turned my thoughts toward natural upheaval.
Ah… we have been mistaken.
We will return.
We will return.
We are returning.
Ah… Mother—
A deeply warm,
joyful feeling arose within me.
Thank you.

14. Natural Upheavals Around Me

With this theme, there was once so much I could have written.

My mother's mental illness — through that, my own heart was urged toward transformation.

At first, my family shook slightly, but gradually the shaking grew stronger, until our home itself became a place of turmoil.

In the end, it became a great opportunity to engage in the true work of this learning — reflection on my mother.

The shaking subsided.

It settled completely.

And more than that, it became a new beginning.

"Constructive destruction," perhaps…

Constructive destruction…

As a daughter, as a parent, as a wife, when everything had fallen apart, when I was left alone among the ruins, sitting down with nothing I could do—

I turned inward in meditation.

And what came to me were my own thoughts — the thoughts I had directed toward my mother.

I was struck by them.

They were gentle.

Everyone had been gentle.

Everyone had been teaching me.

It was not those around me who were mistaken.

It was me.

I felt joy.

Thank you.

I opened my eyes.

My child passed in front of me.

I called out and stopped them.

"I'm sorry."

I was able to say it.

That made me happy.

No long explanations were needed.

The joy I received through reflecting on my mother brought a deep sense of peace into my actions afterward.

Even when my mother's condition worsened and she was repeatedly hospitalized, if that heart remained as my foundation, then whatever I did as her child in the physical world, I felt that things would not go in a negative direction.

I felt something like that.

The same was true for my father.

"Thank you"—

he began to say it more often.

Though I myself brought about these upheavals, if I had missed that moment, I would not be who I am now.

Even though Tomekichi Taike had already passed, I truly feel that the collapse was a blessing.

I am grateful for Ms. Shiokawa's seminars.

Even now, without his physical presence, what connects me to the seminars is the true self I encountered in the midst of that collapse — the self that says, "Thank you, Mother."

Soon after his passing, through these upheavals, I was guided forward to the next stage of learning.

"It is all right, even without his physical presence.

From here, nurture your true self."

I remember how he once spoke to his son,

who suffered from asthma:

"I'm sorry."

I am fortunate.

I was given this opportunity.

This August, my youngest child began living independently.

Now, my husband and I live together, just the two of us.

I wonder if I have ever known such a quiet time in my life.

All three of my children have begun walking their own paths.

It is something to be grateful for.

Because of COVID, they cannot easily return home,

but this—this is "now."

After marriage, we became a family with children almost immediately, so we never truly had time alone as a couple.

That is why I want to cherish this time deeply.

Our apartment is not large, but for just the two of us, it feels spacious.

We have created a simple, uncluttered space, with a place for my computer.

We can even lay out cushions freely.

In such a space, Ms. Shiokawa invited me to join a Zoom session.

"Let's do the language of vibrations."

Yes—everything is tidy here.

Even if I move around energetically, there are only cushions behind me!

Well… it's an apartment, so the voice may carry…

But still, I am grateful.

I do not fully understand what lies 250 years ahead, but through the waves — large and small — that will come, I feel

they will help guide the needle of my heart in the right direction.

Recently, too, I found myself trapped in painful thoughts in daily life.

But that experience became a precious opportunity for turning my consciousness.

The feeling — so intense it seemed unstoppable — shifted instantly when I turned my awareness toward joining a Zoom session.

It changed—just like that.

I was surprised.

And then again, something happened the other day.

Some time ago, I had lent someone money, and it had not yet been returned.

I knew they would repay me, and that I only needed to wait — and yet, my heart grew restless and irritated.

My thoughts became more and more negative.

At that moment, I suddenly cried out within myself:

"He said, when you lend money, think of it as giving it away—

but that's impossible!"

I wasn't even meditatin g— just going about my chores,

muttering to myself.

And then — the tension that had built up softened.

Ah… again.

This again…

I tried turning my awareness once more to that place where everything had softened.

It was true.

The thoughts about the money were gone.

Just like that.

They had been so overwhelming, and yet— nothing remained.

After a while, I received a call from that person.

"Oh! What's up? How are you?"

And I answered — with no trace of what had been there before.

That, too, made me happy.

In one way or another, we continue our morning practice together.

My energy is still very much as it is, and yet, things like this are beginning to happen.

15. Natural Upheavals Around Me

I had heard many times in Mr. Taike's talks that "our thoughts take form, become phenomena, and inevitably appear around us."

Until I began to look within through this learning, I had never really paid attention to those words. But then, something happened suddenly—my husband died in a traffic accident.

Looking back, ever since I became aware of myself, I had lived while releasing thoughts of attacking others, even thoughts of killing—horrifying thoughts.

Having continuously emitted such tremendous energy, the natural upheaval that occurred in my life manifested as my

husband's death.

For my children and for my husband's parents, it was also an enormous upheaval.

Through this, I was led to this learning. That was my scenario. No matter what, I wanted to be born to my mother in this time and to encounter Tomekichi Taike. Somewhere within me, there had been a continuous flow from marriage to everything that followed.

Now that I have encountered the truth, I feel the precision of consciousness. For me, everything is turning into something positive.

But then, what about my husband? That part is something I still do not understand. I can only feel remorse. I wanted to learn together with him.

In my own way, I had been searching for the truth. In my shallowness, I sought salvation through religion, psychology, and various teachings created by others, placing my heart into them.

There were moments when I looked back at my own thoughts. I felt that if I released such filthy thoughts, I would pollute the Earth—but I could not stop.

The only way I could comfort myself was by blaming others in my mind. I believed that this was simply how people had to live.

If everyone in the world, without exception, is constantly releasing such thoughts, it is no wonder that the Earth becomes exhausted.

As civilization advances, it appears that our lives have become richer—but is that truly the case? I sometimes feel it is remarkable that the world has held together this long.

It feels as though anything could happen at any moment. And

yet, today again, the sun rises as usual.

But when I turn on the television, incidents are occurring all over the world. There are people losing their daily lives.

I feel that we have reached the very limit.

In Japan and across the world, countless disasters, accidents, and murders that bring people to death have occurred. The threatening virus now spreading across the globe seems to be destroying many things—politics, economy, medicine, order, and what we once considered common sense.

From the perspective of form, there is nothing but fear. I feel the terror of not knowing the truth.

I have come to understand how important it is to think, and how essential it is to know where to direct one's thoughts.

I was ignorant. I was driven by desire and ego. I was always busy, moving my body, my mind, my thoughts, without ever having the space to reflect deeply.

Now, I have been given a later stage of life in which I can quietly turn my thoughts inward.

I had never understood what true happiness was, yet I had foolishly continued to seek it outside myself. Now, I feel that I have begun to understand what true happiness is.

I could not remain in ignorance. I had to look deeply into myself, who had lived in desire and ego.

Natural upheavals invite us.

We may not understand immediately, but they guide us in the right direction.

Even now, my current state is still somewhat carefree and relaxed. There are still parts of me that indulge in the pleasures of the physical self.

But I feel that if I were to truly experience the world of consciousness in my heart, I would devote all my time to it.

Thank you for giving me such an opportunity.

16. Because That Darkness Exists

As of mid-August 2021, the Japanese archipelago has been completely covered by a stationary front resembling the end of the rainy season, resulting in unprecedented prolonged heavy rainfall. Floods and landslides have occurred across various regions.

In recent years, especially in the Kyushu region, heavy rain has become almost an annual occurrence, no longer something unusual.

At the same time, the coronavirus—particularly the Delta variant—has shown strong infectivity, increasing its ability to survive, leading to a surge in infections and severe cases.

If the number of patients continues to rise, Japan's medical system, which has maintained one of the lowest mortality rates in the world, may reach the brink of collapse.

Although these events differ in scale, they can all be called natural upheavals. Fortunately or unfortunately, they have not yet had a major direct impact on my immediate surroundings.

Through television and the internet, I can only learn about the reality of the damage indirectly. But for those directly affected, feelings of grief, resentment, bitterness, and even resignation must arise, making their hearts heavy, dark, and painful.

And inevitably, blame is directed somewhere.

Regarding floods, dissatisfaction is directed toward past flood control policies, local government efforts, emergency responses, and post-disaster measures.

With COVID-19, dissatisfaction is similarly directed toward government policies, medical systems, and the responses of leaders and officials.

In essence, this reveals a mentality of dependence on others:

"How could this happen? Who is responsible? This is unacceptable!"

As dissatisfaction intensifies, it can extend further into complaints about one's very existence:

"Why was I born in this place, in this time, to these parents?"

Ultimately, it becomes dissatisfaction with one's own existence—resentment toward being allowed to exist, directed even toward what is called God or Buddha.

Natural upheavals bring such states of mind to the surface.

Why do natural upheavals occur?

Why are they necessary?

Why now?

Why from Japan?

Are Japan and the Japanese somehow abandoned?

When I contemplated natural upheavals, I resolved to seek my own answers to these questions.

Our consciousness—our soul—originates from one source, not only for humans but for all living and non-living beings. And one day, all will return to that source.

Therefore, all consciousness carries within it a program—an algorithm—to fulfill the true purpose of existence, represented by the name Tomekichi Taike / Albert.

To execute this program is the very reason for existence, and it is nothing but great joy. There is no other meaning.

However, on Earth, only humans have not realized this. All other living beings understand it in their hearts.

This algorithm contains instructions for departing from the original place and eventually returning to it. The first and last lines are the same for all consciousness, without exception.

What lies between those lines is the "Flow of Consciousness." Though each path differs, comparing or judging them has no meaning, as the final line is the same for all.

We humans on Earth are also walking this "Flow of Consciousness."

Within this flow, a major turning point — the dimensional transition in about 250 years — is approaching. It is a critical threshold.

We have learned that maintaining the current human algorithm, which prioritizes the physical body above all else, makes this transition impossible.

So what prevents this transition?

It is the common belief that the physical body is our essence and that the material world is real. As long as our thoughts remain fixed on the temporary existence of the body, the transition cannot occur.

Unless we can clearly feel the reality of a world without the physical body, it is impossible.

The current human algorithm assumes that life ends with death, that nothing remains afterward, and that resurrection is impossible. Although people speak of heaven or hell, they do not truly believe it—they merely repeat what others have said.

Thus, people conclude that only this life matters, and anything beyond that is meaningless. Death is seen as sad, painful, and undesirable. Living well—being recognized and praised—becomes the goal.

This common sense seems to block the true joy of existence.

Unless the current algorithm is overwritten with the original one, the dimensional transition cannot occur. One would remain suspended within the flow of consciousness.

The original algorithm is simple: consciousness exists as joy.

And to facilitate this overwrite, natural upheavals become necessary as a final method.

Natural upheavals break through the thick walls of the physical self and reveal clearly that consciousness is the true subject of existence, while the physical body is only a temporary shadow.

Thus, they are the most powerful and effective means.

The algorithm of sustaining the physical body and the original algorithm of consciousness are not the same.

Continuing to prioritize the physical body introduces errors into the original program, causing consciousness to deviate from the Flow of Consciousness.

Therefore, the algorithm of this lifetime must be overwritten by the original one.

From this perspective, natural upheavals serve as a corrective force—helping us keep pace with the Flow of Consciousness. They accelerate our recovery from delays.

In other words, they may be seen as an additional program introduced because humanity has strayed from the flow.

If we could truly transform our values and worldview, perhaps such upheavals would not be necessary. But this is not easy.

Whether one encounters upheavals or not may depend on how far one has progressed in restoring this original algorithm—but this difference has little meaning in the vast span of consciousness.

Everything within the Flow of Consciousness exists because it is necessary. We ourselves have prepared it.

Compared to remaining trapped in the third dimension and losing our way, natural upheavals are insignificant.

To face them and fall into darkness is to miss their meaning and delay further.

In the long flow of consciousness, judging oneself as ahead or behind based on such events is insignificant.

Encounters with darkness and heaviness are the greatest opportunities—to rise again.

They are chances to release long-held, heavy thoughts.

Even in the darkest states, losing heart only pushes consciousness further down.

Yet, those dark thoughts are actually vital energy supporting consciousness.

Because that darkness exists,

a forward-moving energy arises—the will to fulfill the Flow of Consciousness.

At that stage, those thoughts are no longer "darkness."

They become strict yet warm energy that supports consciousness.

Nothing within us is unnecessary. Everything is essential.

With this understanding, I want to continue walking forward.

When we encounter heavy, dark thoughts, they are the greatest chance—a chance to rise.

They are precious forces supporting the evolution of consciousness. Let us accept them with joy.

I realized that this is how we reclaim our own darkness.

These teachings have already been conveyed by Mr. Taike and Ms. Shiokawa, and are written in UTA Book publications.

It is nothing new. I had heard it before—but had not made it my own.

Now that I have truly realized it, I feel deeply grateful.

17. Disasters Brought About by Ourselves

There was a moment I saw on the television news—

a peaceful scene of seven or eight lions, likely a family, lying scattered across a gently curving S-shaped road that stretched through what looked like a green carpet of land.

It was probably during the lockdown at the time of the COVID-19 outbreak.

Sensing that no cars were passing, the lions had come out and were lying there, soaking up the residual warmth of the asphalt in the cold air.

I couldn't help but smile. It was such a serene and heartwarming sight—almost as if it were a gentle gesture from the coronavirus itself.

Even for me personally, staying at home felt like a kindness that gave me time to learn.

Experts began appearing one after another, speaking about this unknown infectious disease—about dignity in death, the value of life, and gradually, the nature of the coronavirus became clearer.

Due to deforestation, viruses have lost their original habitats. In order to survive, they move through living beings.

The coronavirus, in order to sustain its existence, has no choice but to use the human body as its host.

In other words, it simply wants to return to where it originally belonged.

And so, again and again, it mutates, continuously changing its form as it confronts us.

Until now, humanity has pursued its desires relentlessly, consuming the Earth's limited resources without restraint.

As a result, the natural balance has been completely disrupted, leading to abnormal weather patterns.

The Earth's cries—earthquakes, wildfires, heavy rains, floods—are now occurring frequently on a global scale.

In the face of such sudden destruction and harsh reality,

people turn to prayer, to dependence, to seeking something to rely on.

Everything they once believed in begins to collapse at once.

In this sense, COVID-19 itself reflects the energy of dependence on external power—the very energy we have emitted.

That is why the coronavirus and natural upheavals cannot be separated.

They are not merely natural disasters—

they are disasters brought about by ourselves.

Recently, I have begun to feel this more and more deeply.

The lifestyle we have lived—seeking comfort, indulgence, and unconscious pleasure—has been shown to be mistaken.

The coronavirus is revealing this to us.

And so, I feel that it, too, is nothing but love.

In this lifetime, I encountered Tomekichi Taike.

Through this learning, I have come to understand that only love and joy exist in the world of consciousness, and that our true nature is energy—an invisible presence of the heart.

We exist within the Flow of Consciousness.

Without resisting that flow, we accept it, and embrace everything with the warmth and love within ourselves.

No one can save us.

No one can rescue us.

Only one's own heart can save oneself.

That itself is love.

And there is the love of the Mother, waiting as a place to receive us.

To believe that we can return to that love—

to believe that we will return.

To come to know, through ourselves, that natural upheavals are not anger or punishment, but love—

There is no greater happiness than this.

Thank you, natural upheavals.

Thank you, Tomekichi Taike.

Living through this time—when movement is restricted in the global struggle against the coronavirus—will remain deeply engraved in our hearts and will never be forgotten.

18. Thinking About "Natural Upheavals"

I see many tragic images coming from various places.

While I feel their intensity, I also find myself thinking,

"This has nothing to do with me. I will be fine. I will never encounter such things."

There is a part of me that watches them as if they were scenes from a movie.

I wonder if my past self once looked upon such scenes in the same way.

Did I cry out, "Help me"?

Such thoughts arise within me.

And yet, just as I have encountered natural upheavals in the past, I feel that within the span of time leading up to the 250 years ahead, I will inevitably face them again.

When that time comes,

will I cry out for help?

Or will I be able to say, "We were love"?

Will I be able to receive it with the words,

"I am happy—thank you"?

For now, natural upheavals are still nothing but fear to me.

But I choose to believe that there will come a time when I can truly feel, "Natural upheavals were love."

19. This Is Japan, an Island Nation

Today is Sunday, August 29, 2021.

This is Japan, an island nation.

Across the world, disasters—both natural and man-made—wars, crimes, heavy rains, floods, landslides, and even phenomena such as tornadoes, which decades ago seemed to occur only in distant countries, are now arising everywhere.

We live in a time when anything could happen, anywhere, at any moment.

And spreading across nations with overwhelming force is the unknown entity known as the coronavirus.

Japan, once proud as the land of Amaterasu, the divine nation, was a country blessed with four distinct seasons—spring, summer, autumn, and winter—each rich with its own atmosphere.

But that is now becoming something of the past.

Global warming, climate change in recent years, the spread of viruses—especially COVID-19—have all intensified.

Efforts have not been absent: measures to prevent global warming, vaccines and treatments for the virus, and ongoing research into their causes.

Yet, can we truly say that we have reached the real cause?

The answer is no.

Because unless we come to understand that the cause lies in the energy we ourselves have emitted, we cannot arrive at the truth.

Even when told this by Tomekichi Taike—an ordinary elderly man—it was not something I could easily believe.

But I have come to understand that without focusing on this point, we will remain far from uncovering the true cause.

When I close my eyes and turn my thoughts inward toward "natural upheaval," no matter how tragic its outward form may be, what I feel in my heart is joy.

No matter how much I try to reason it out, I cannot believe it.

And yet, the feeling calls out:

"Let us return to where we came from. Let us return together. Let us return to our essence."

It urges us to let everything collapse completely,

to awaken to the truth that the physical body is not our true self, that we exist eternally as love, as consciousness, as vibration, as energy.

However, in reality, I have not yet directly encountered such natural upheavals.

From a distance, they are nothing but fear—events that take everything away.

Anxiety, fear, and the desire to somehow avoid them—

that is my honest feeling.

As long as we have a physical body, however, that life will inevitably come to an end.

We have devoted everything to protecting our lives and

possessions, yet the very foundation—this physical life—will be lost.

This is an unavoidable reality.

At that moment, what will I think ?

Where will I direct my heart ?

This is the ultimate scenario of natural upheaval.

Whether it comes quietly, through disaster, or through illness — death cannot be avoided.

When I turn my thoughts toward death, I feel as if I am being crushed by a cold, heavy mass of darkness—unable even to breathe.

That is my present reality.

And yet, even so, with gratitude for having this physical body now, I walk the path toward meeting Albert 250 years from now.

Together with natural upheavals, together with Albert, I walk the path toward dimensional transition.

Thank you very much.

Natural Upheaval on a Cosmic Scale —All of It Is Joy

Now that it has become clear that we will transcend dimensionsogether with Tomekichi Taike and Albert, within my heart, I feel that it is enough simply to think of the universe, simply to call out to the universe.

I am expanding within myself a world that exists together with the universe.

To expand the universe within myself is to transform all universes into joy.

I call the universe within me.

I call out to the universe within me—

"Let us return to the universe of Tomekichi Taike and Albert, to the Mother Universe."

This energy of joy will surely, surely do its work.

From now on, it will continue to do its work more and more.

It will work in the form of natural upheaval.

I feel this within my heart.

Natural upheaval on a cosmic scale — all of it is joy.

We exist within the joy of a universe that is transforming.

We ourselves will bring forth natural upheaval.

The energy of natural upheaval is the energy of joy.

And I am now feeling that energy.

Natural upheaval guides us into joy.

The energy of joy — it connects with the joy of transcending dimensions together with Tomekichi Taike and Albert.

I call out to all universes.

(Kayo Shiokawa)

As the reflections deepen, the meaning of cataclysm gradually shifts. It is no longer understood as something imposed from the outside, but as an encounter that reveals the limits of one's own understanding.

Each experience—whether it is loss, conflict, or an unexpected realization—begins to point inward. The question quietly changes from "Why did this happen?" to "What is this showing me about myself?"

There is resistance, of course. To admit that one's own values, judgments, and ways of living may need to change is not easy. And yet, within that resistance, something begins to open.

Cataclysm becomes less about the event and more about the turning it demands.

A turning that cannot be avoided once it has begun.

Part 2

The Turning Point: Cataclysm Within

1. The Day My Sense of Justice Disappears

A natural upheaval is about to occur.

I can feel its presence.

It is not something like the final tsunami of this lifetime,

nor like some future event two hundred and fifty years from now, when the Earth's axis may shift.

Natural upheaval is a turning of consciousness.

It is to touch the very feeling that longed to be born.

At that moment, all my justifications disappear.

Hatred, curses, the impulse to tear apart both myself and others — all the reasons I clung to vanish.

My sense of justice disappears.

It was absolute.

It could only ever be absolute.

And yet, it disappears.

That is the power of Tomekichi Taike.

That is what it means to have encountered Tomekichi Taike.

I myself chose this path.

To dissolve—

I can hear its approaching footsteps.

Because this is what I have wished for.

Soon, I will meet this natural upheaval.

2. Natural Upheavals Occurring Around Me

Only now, after everything has passed, can I feel that everything that happened in my daily life was, in truth, a natural upheaval.

Three years ago, my grandchild rebelled.

It appeared in the form of refusing to go to school.

At first, I tried various ways to make her attend.

But there was no clear reason for her not going — or rather, we could not understand it.

It was not due to bullying.

Even when I asked her, she could not answer — or perhaps she herself did not know.

Now I can understand that, but at the time, I panicked, not knowing how to respond.

I tried what would be considered "physical-level solutions."

But no matter what I did, she firmly refused.

"This is my problem. Grandma, it has nothing to do with you. I don't know."

"I understand what you're saying, but that's your way of thinking, not mine.

I am not you. I am myself."

"If you truly care about me, then let me be free."

She said it clearly.

I asked how long this would last, but she replied, "I don't

know. Just leave me alone. Let me be free."

And yet, I thought—she had already been living freely enough.

So I asked if she disliked studying — but that was not the case.

Did she dislike school?

Not really.

She would go to school at times of her own choosing, participate properly in events, and happily join trips and overnight programs.

I could not understand it at all.

She was not withdrawn—

she moved freely around the house and went out as she pleased.

What was this, really ?

She would go out to play with friends, and when teachers visited, she would respond cheerfully.

As long as I did not nag her, she lived each day in a good mood.

The physical self worries:

"Is this really okay?"

But within my thoughts, I began to feel — perhaps this, too, is acceptable.

Whatever the outcome, I only need to accept it.

When I reached that point of resolve, our daily life did not change outwardly, but I could feel that both of us gradually became more at ease.

Perhaps it is also acceptable not to go to school at all.

What one chooses — that is decided by oneself.

And the results return to oneself.

That is how it is.

Thinking about securing an easy future only leads to unnecessary choices.

What I choose returns to me.

Self-choice.

Self-responsibility.

I learned this from my grandchild.

My well-intentioned thoughts— what I believed was "for her own good"— were completely shattered.

There was nothing I could do.

All I could do was simply carry out the essentials of daily life.

That was enough.

In the end, she did not attend school for all three years of junior high, but she was still able to graduate.

And now, she has chosen a high school that suits her freely,

and has begun smoothly, in good spirits.

I should have simply left her alone.

That was exactly right.

For me, this too was a natural upheaval.

I could do nothing at all.

And yet, everything turned out well.

This manuscript was typed by that very grandchild.

It was a great help.

3. In Pain, Reflecting Every Day, Meditating, and Turning Around

I want to feel my mother's warmth.

Turning my awareness toward Tomekichi Taike, I tell myself, "I am love," and reflect every single day.

I have never reflected so earnestly in my life.

There were three painful events in my physical life: the death of my father, letting go of my family home, and my husband's betrayal.

The fact that such suffering arises from the thoughts of the physical self — that realization itself is, for me, a natural upheaval.

Toward my husband, thoughts arose such as:

"I will divorce him,"

"I will make him suffer terribly,"

"I will make him suffer until he dies."

I had always covered over these thoughts, calling them darkness, hiding them away.

But all of it—every bit—was me.

To accept this ugly side of myself brought me a sense of joy.

If I had not encountered this learning, the pain would have been too much for me to continue living.

Now, from here on, I feel I can walk a single path with Tomekichi Taike, together with these painful thoughts, and return in joy—together, together.

4. All the Dramas Woven by the Physical Self…

The moment we are given a physical body, we come to believe that the body is who we are.

That is where the mistake began.

And all the dramas woven by that physical self were but shadows.

Through natural upheavals, the true nature of all that has form is being questioned.

This can only be understood as a prompting of love.

Because the time of remaining bound to the physical is coming to an end.

The time has come for us to awaken to our true existence.

We are not the physical body.

We are consciousness.

In the process of returning to that consciousness, natural upheavals arise.

From the standpoint of form, they may appear overwhelming — bringing despair, sorrow, hardship, and confusion.

But in essence, nothing has truly happened.

Because we do not exist only as physical bodies within the world created by the physical.

We were given a body only so that we may come to realize that we are not the body.

For dimensional transition awaits.

We have always existed — within love, peace, warmth, and expansion.

In the past, in the present, and in what is to come.

Time moves along parallel lines.

The feelings from our past lives also exist now — as consciousness.

That is why we call out:

Let us return together to the Mother Universe — to peace and love.

It is our true home.

Ah… truly, thank you, Tomekichi Taike.

This truth has reached my heart.

I was love.

5. I Am Right

When I was thirty-six, my mother passed away at the age of seventy-two—the same age I am now.

During summer vacation, I returned to my hometown with my children, and for the first time in decades, I bathed together with my mother.

She seemed well, joking as usual.

She looked as though she would live for many more years, and I returned home feeling reassured.

The very next day, I received the news that she had suddenly passed away.

"Now I am truly alone in this world…"

On the train back to my family home, tears overflowed.

I had believed that my mother had lived freely, entirely on her own terms.

Yet after her death, I came to fee l— with a sincere heart — that she had wanted nothing but my happiness.

She left this world without being able to tell me what truly mattered.

There must have been things she wanted to say.

It was I who deprived her of the chance to look deeply into her own heart.

I had looked down on her, rejected her, and stubbornly refused to listen.

I never once tried to hear about my own origins.

Thirty-six years have passed since then, and I have not changed at all.

The words of Tomekichi Taike return to my heart:

"Listen quietly to what others have to say."

In hell, I am raging wildly — crying out, thrashing, pouring everything out.

And yet, I have not changed.

Nor have I truly tried to change.

I am right.

I am superior.

I know that the suffering self is mistaken.

And yet, I cannot bear to admit that I am wrong.

When I was born, I have a faint memory of saying:

"This time, I will look within with all my life."

"I will never repeat my mistakes."

"Mother, please give birth to me."

And yet now I feel:

"I could not look within my heart."

"There is no way to make up for it."

"I cannot turn back."

I feel myself crying out in despair.

To remain in such a world of thoughts — it cannot be right to simply die like this.

"Why can I not become sincere?"

In this lifetime, until the moment I die, I must not waste this life.

I must save this incapable, clumsy, stubborn self.

I have been wandering in the same place, within natural upheavals.

Bound by strong reliance on external power, I tell myself:

"I will not grasp what I can touch or see.

I will not be deceived."

"That which the five senses perceive is but a shadow through which I see the darkness within my heart."

And ye t— the reality is that I do not truly understand this in my heart.

6. Sudden Disruptions

Structures such as scenarios and stories exist only in the world of the physical.

In the world of consciousness, there are only thoughts.

Natural upheavals, too, are part of that world of thought — woven into the story of the physical in visible form.

I understand natural upheavals as the movement that transforms negative energy into positive and carries us beyond dimensions.

As the physical self, I do not desire them at all.

And yet, from within, I am always being encouraged:

"Go beyond this."

Whenever I fall into my own chaotic and uncontrollable tendencies, it is these sudden disruptions— which seem only negative — that urge me toward course correction.

Looking back, even in this lifetime alone,

I have been shattered again and again — in confusion, anger, anxiety, fear, and even madness.

And yet, the timing, the circumstances, the intensity— all of it was perfect.

It is said that in consciousness there is no coincidence, but now I am astonished to realize that in consciousness there is also no failure.

7. Why Does It Feel So Unfair?

What was meant to be a joyful plan in this lifetime—childbirth — suddenly turned into darkness, sorrow, and suffering.

Although it was my own plan, I could never have imagined that I would prepare such a harsh environment for myself — to give birth to and raise a child with severe disabilities.

As a mother, I carried guilt, regret, sorrow, and a deep sense of apology for not being able to give birth "properly."

I could only see it as a painful, tragic event that had disrupted my entire life.

To me, who believed the world of form to be real, everything turned into darkness—into hell.

How was I supposed to live?

The life of happiness I had imagined in the physical world collapsed completely.

I kept searching for causes outside myself.

Why did this happen?

What went wrong?

Whom should I blame?

My anger had nowhere to go.

In the end, I turned even against the gods and Buddhas

I had once trusted so deeply —

"I prayed for a safe delivery… and yet I was betrayed."

And so I rejected and cursed them, falling deeper and deeper into darkness.

Days passed like chewing sand.

Even as I pushed down my suffering and struggled through raising my child, a question always remained at the bottom of my heart:

Why?

Why is this so unfair?

And still, I had to go on living.

Pretending to be happy, deceiving myself, my exhausted heart kept crying out:

"I want to know the truth.

I want an answer that I can truly accept."

In this lifetime, what was a natural upheaval for me was this:

That I myself am love.

And because I am love, this was a scenario I myself had drawn.

It was a plan to pass through this experience and encounter Tomekichi Taike.

Because I encountered him, all the mysteries began to dissolve.

"Human beings are consciousness.

The physical form will eventually disappear.

That which disappears is not real."

"You are consciousness, vibration, energy — the power of love, invisible energy."

"You are not the small self you believe yourself to be.

You are a great being.

Your true self is what sustains you.

The physical body is only a role.

Life is about what you learn through that role.

Though you live in the world of form, your true world is the world of consciousness."

I was taught that I had abandoned the warmth of the mother—and that this was my mistake.

Through reflecting on my mother and learning to look within my heart, I came to understand that I had been given this physical life through my mother for that very purpose.

Even knowing this alone,

I feel there has never been a lifetime as blessed as this one.

And yet, to transform the heart beyond intellectual understanding is an immense challenge.

So many parts of me resist.

They show me how much darkness I have created — how vast the hell I have built.

If I do not face myself seriously, I will never be freed from it.

I am being made to see my own complacency.

To break down the belief that I am the physical, there is nothing but natural upheaval.

Only when everything is lost, when I am left with nothing, can I finally let go of the physical and turn toward my true self — and entrust everything to that self.

The final stage of the third dimension is already here — or rather, in the world of consciousness, this is already 250 years ahead.

Feeling my future self waiting, I know I must become truly serious.

A life of mistakes — living as though the physical were real—

When will I bring it to an end?

The determination I carried into this lifetime is immense.

This time, I came with the resolve of life and death.

Because my suffering was so deep, my longing to encounter my true self was equally strong.

To complete the transition of dimensions and return to love—

this is the vast plan I have prepared.

No one else — it is my own energy,

the dark energy I have released from believing the physical to be myself — that must now transform

from suffering into joy.

Whether I can let go of everything and entrust myself to my true being — everything depends on what I do from here.

I cannot help but become serious.

What comes through natural upheaval is a powerful, warm, gentle vibration of love.

It is Mother.

Thank you.

Thank you.

To the Mother who has given me countless physical lives throughout the long history of this three-dimensional Earth — and to Tomekichi Taike — thank you.

So that I may grow into someone who can feel and trust this vibration, I will continue each day to look deeply at my dependence on the physical and on external power.

My work is this:

To turn the needle of my heart toward Tomekichi Taike—

to align with it in meditation.

To release myself from a small, confined world, to expand my heart ever wider, nd return—together with everyone — to the boundless universe.

8. My Inner World Is Always in a State of Upheaval

I have gone through many different experiences.

Even when, physically, they were nothing serious, inside I felt like running away, like I was suffering, like I wanted to disappear—again and again.

If that is what is meant by natural upheaval, then perhaps it has always been so.

Even now, it is the same.

Whether something seems trivial or shocking on the surface, inside, I am always in a state of upheaval.

Since beginning this learning, the more sensitive I become, the stronger these feelings seem to grow.

But that is only natural — the history of my heart is made up of those very thoughts.

Whenever I get caught up in physical concerns, thinking, worrying,

or feeling down, I am immediately enveloped by those feelings.

So I keep my involvement with the physical to a minimum, and simply continue to meditate with these painful thoughts, turning my awareness toward Tomekichi Taike.

Whatever the outward form may be, I am made aware that there exists within me a tremendous amount of intense, painful energy.

As the world of form collapses, how will I face this energy?

Will I be able to truly face myself?

At that moment, will I be able to think of Albert…?

In a recent Zoom meditation, my awareness turned toward 250 years into the future.

Together with my wife, I found myself crying out, "Albert!"

Joy was exploding within me.

Albert — that was all there was.

I felt such overwhelming joy that I wanted to leap toward Ms. Shiokawa, even through the screen.

The distance of the screen felt unbearably frustrating.

After it ended, I remained in a daze for a while.

After experiencing many upheavals and crossing the span of 250 years, I felt I had finally met Albert.

I was filled with joy.

I realized that all events had been inevitable and deeply meaningful.

Though filled with painful thoughts, my heart tells me that together with these very thoughts, I will surely return to the Mother Universe.

When I close my eyes, "Albert" arises, and I feel a gentle, warm

presence.

All I have to do is continually turn the needle of my heart inward, oward Tomekichi Taike and Albert.

No matter how many times I fall, I can feel that there is, within me, an energy that lifts me up again and again.

That makes me truly happy.

The path toward 250 years ahead will be difficult, but I will simply trust what I feel when I close my eyes, and continue to expand it.

Thank you.

9. Even While Wishing for Harmony

Recently, so many things have been happening that my sense of being a victim has grown stronger.

I became increasingly trapped in the belief that my thoughts are the facts, that my thoughts are correct.

In society, this might be called "delusion," but to me, it feels completely real.

Through meditation, as energy began to surge, I also started to feel moments of joy, and I thought I was changing, even if only a little.

But in daily life, fear only increased.

I felt as if I were being chased, as if someone were trying to kill me.

When I ask myself why I feel this way, I can think of

possible reasons.

As a child, I had a dream in which I was chased by aliens, and I still remember that fear.

Perhaps such memories form a foundation within me.

And then again — as if to confirm my fears — something happened that made me feel I was about to be harmed.

I felt deeply discouraged.

At that moment, I came across the call for submissions on natural upheaval.

I hesitated to put these thoughts into writing, but decided to turn my awareness toward them.

If I were wealthy, I might even want to take legal action and fight.

I can list endless reasons to justify myself, yet I have no way to prove anything on my own.

Even after so many years of learning, I feel disappointed in myself for being like this.

But through these experiences, I clearly saw that there was a part of me that resisted trusting Tomekichi Taike.

Even in the seminar setting, I thought I was aware of that resistance.

And yet, while wishing for harmony, I was still believing in a dark universe, and even taking pride

in destructive energy within my small world.

I do not yet fully understand what it means that the heart projects reality.

But as I write this, I begin to feel that these events may be

manifestations of the destructive energy within me — showing me my own thoughts.

Even if my physical mind cannot grasp it.

On the surface, I still interpret things in my own way and seek solutions that make sense to me.

But from here, I want to focus on looking within my own thoughts, and continue practicing meditation.

10. My Natural Upheaval

My husband is now hospitalized in critical condition.

However, this did not begin recently.

Twelve years ago, he developed cancer—malignant lymphoma—and since then, he has been repeatedly hospitalized and discharged, miraculously sustaining his life.

To explain briefly : it first appeared in his testicles, then spread to his right eye the following year, and to his left eye the year after that.

Two years later, it metastasized to his brain, becoming a brain tumor.

Even after undergoing a bone marrow transplant (autologous transplant), it recurred again in his brain two years later.

We were told his condition was extremely serious.

We called not only our children but also his siblings, and prepared ourselves for the worst.

And yet, a few months later, he was miraculously discharged.

For a while, he spent his days at home, simply watching television.

Then, three years later—this April — during a hospital examination, the lymphoma was found again in his brain.

This time, however, no further chemotherapy could be given.

His condition remained critical.

Despite restrictions during the COVID period, the hospital allowed our children to see him one last time.

Even then, he somehow continued to survive, and was eventually transferred to a long-term care hospital.

Now, he receives high-calorie nutrition through a central venous port in his chest.

We have received multiple calls from the hospital, telling us to be prepared — that it could be today, or tomorrow.

He is unconscious, with no response.

"We can only say that his heart is still beating," the doctors told us.

Each time I see him, his body has grown smaller and thinner — even beneath the bath towel.

It makes me think deeply: What does it mean to be alive?

In the past, I was strong-willed and assertive.

I could not accept my husband's self-centered, easygoing nature.

At the worst point in our relationship, he fell ill.

And how many times did I think: "Serves him right."

"You deserve it."

Even though I had already been learning for ten years…

Or perhaps, because I was learning, I became aware of it.

During the COVID period, people died so suddenly.

The man who lived right across from our house passed away from COVID this April.

And yet — my husband, who has remained in critical condition for so long—

Why does he not die?

Is thi s— my natural upheaval?

We were not a close couple.

Deep inside, I would often think: "Why hasn't he died yet?"

But now, even that bitterness has begun to fade.

Seeing him lying in the hospital bed, his heart still beating, I found myself saying:

"I'm sorry… we were both foolish, weren't we?"

"I wanted to learn together — to turn our hearts toward Tomekichi Taike and Albert… but my own intensity prevented that."

After twenty-seven years of learning, I was struck by the realization that I was not so different from my husband, who lies near death.

And yet, now, as many thoughts pass through me, I find myself able to feel:

Everything was good.

And I am grateful that I have come to this place.

11. Resisting, Struggling—And Still

I never imagined that a time like this would come.

After finally being released from the long and painful care of my mother-in-law, I thought, "Now it begins."

I was filled with joy at the thought that I could finally attend seminars and learn together with my husband, who had brought me to this learning.

But that joy was short-lived.

Before I knew it, my husband had been diagnosed with lumbar spinal stenosis, and his life had become one of difficulty in walking — confined to a wheelchair.

Even after returning his driver's license, he had remained active, riding his bicycle energetically even past the age of eighty.

Never had I imagined that he would one day require my care.

It was like a bolt from the blue — for me, nothing less than a natural upheaval.

Why? Why?

Those thoughts raced through me again and again.

"Natural upheaval is love."

Words I had seen and heard so many times.

And now, when I turn my heart toward Tomekichi Taike and think of natural upheaval, I feel something rise from within:

"Natural upheaval is love.

It is here to transform me."

And yet — What love? What joy?

Natural upheaval is nothing but suffering.

As the physical self, I resist and resist, and I suffer.

Now, my husband has been assessed at care level 4.

I spend my days caring for him, occasionally relying on short stays at care facilities.

In daily life, there are times when I grow exhausted with a husband who does not act as I wish.

And then — to my own shock — I find myself attacking him with fierce energy, judging him, criticizing him, lashing out.

And yet, like a small child, he simply accepts it all in silence, as if nothing had happened.

I had stood tall — arrogantly dismissing the warmth of Mother, and the guidance of Tomekichi Taike.

I can only say, in my heart, "I'm sorry… I'm sorry…"

Ah… this is how I am learning about myself, together with my husband.

I had planned to learn about myself.

I had prepared this body, this environment — so that together with my husband, I could learn the path back to love.

Now, the words once spoken to me by Tomekichi Taike at the beginning of my learning echo in my heart:

"Stand beside your husband."

At last, I begin to understand.

My heart softens, just a little.

"Natural upheaval is love."

No matter how much I resist, no matter how I struggle, this is the path I chose — the path back to love, the path back to the Mother Universe.

All I can do is turn my heart toward Tomekichi Taike and continue to look within.

Ah… I am blessed.

I have been given this physical life to learn the path back to love.

Even now, I am not yet able to fully receive natural upheaval as love, as joy.

And yet — resisting, struggling, releasing intense darkness — still, I want to return to my homeland, to love, to the Mother Universe.

There is no other path but the one that Tomekichi Taike has shown.

Even if my steps are slow, I want to walk this path — together with my husband — step by step, back toward love.

With gratitude in my heart, together with him.

Thank you.

12. Together with the Self That Suffers

Through the natural upheavals occurring around me now, I was reminded of the upheavals I experienced in the past.

And what I feel now is this: no matter what happens, no matter how painful it is, the self that suffers is mistaken.

Holding that as the most important point, I look deeply into my heart, and gently embrace the suffering self with the warmth of the Mother.

Together with the self that suffers, I return to love.

Perhaps this is what teaches us what true life really is.

13. As the World of Form Collapses

The spread of COVID-19, heavy rains and earthquakes, the declining health of family members—

Each time I see or hear about what is happening around me, cries burst forth within me:

"Help me… save me… I'm afraid… I'm so afraid…"

In an instant, overwhelming fear surges up.

For the self that believes the physical world to be real, when events arise in the form of natural upheavals—things that cannot be controlled — what will I be thinking at that moment?

Will I be able to honestly turn my heart toward Tomekichi Taike and align myself?

Will I be able to ask myself, "Why was I born with a physical body now?"

"Why do I exist here?"

As the visible world of form begins to collapse, I feel once again that I am placed in an extraordinary environment.

And yet, precisely because of such an environment, a deeper truth begins to emerge.

A longing rises from the depths of my heart—

"I want to return… I want to return to warmth."

No matter what situation arises, I am told from within that all I need to do is turn the needle of my heart toward my true self, align with it, and simply trust what is conveyed.

Just trust that feeling with sincerity.

Through natural upheavals, I sense that this environment has been prepared by myself, so that I may shift from a foundation based on the physical to one based on consciousness.

From here on, I will continue to direct my thoughts toward the many consciousnesses I carry within me.

Thank you very much.

14. The Invisible Exit

Can I truly look gently upon the self that has gone so deeply astray ?

Can I truly feel, from the bottom of my heart, that everything has been myself ?

Can I simply become my zero-year-old self, without thinking anything, with complete sincerity?

Can I look directly into the eyes of Tomekichi Taike ?

It is severe.

This is a universe I have thoroughly defiled.

There is no visible exit.

And yet—can I awaken to the true gentleness that allows me to keep looking into my heart, still believing ?

When I try to look within, natural upheavals arise.

Forms collapse.

The self collapses.

Can I receive these phenomena with a heart of joy ?

Am I truly rejoicing in having been born ?

From here on, this is the critical moment.

Can I save myself ?

Have I only learned superficially ?

Have I truly looked into my heart ?

There is no time left.

The time for confirmation is already right before me.

All that remains is to carry this through with sincerity.

Natural upheavals—

Though they cannot be avoided, I have lived a life trying above all to avoid them.

Now, with joy, simply thinking of the Mother, I will walk this path in joy.

15. A "Natural Upheaval" Occurred Within Me

"Natural upheaval" refers to disasters and unusual phenomena occurring between heaven and earth.

"Heavenly change" refers to disturbances in the sky — abnormal weather, disasters caused by it, solar eclipses, meteorites, storms, heavy rain, and so on.

"Earthly change" refers to events occurring on the ground — earthquakes, tsunamis, volcanic eruptions.

The Great East Japan Earthquake—

I thought, "How could something like this happen…?"

It felt like a scene from hell.

The Kumamoto Earthquake — even my house shook.

The second tremor was nothing but fear.

At that time, there was no way I could have thought of such events as joy.

Natural upheavals as physical phenomena— and yet, within me as well, a "natural upheaval" occurred.

Yes — the greatest upheaval of all was encountering the "Flow of Consciousness."

It may differ from the dictionary definition, but for me, it was truly a "natural upheaval within my heart," where heaven and earth were turned upside down.

It was not fear.

It was joy — the greatest joy of my life.

At last… at last…

I had encountered the true truth.

I searched and searched, and finally found it.

Not once in a thousand years, nor once in ten thousand years — but perhaps once in hundreds of millions of years (if I may say so).

If this is not called a "natural upheaval," then what else could it be?

Being connected to this learning—

Even the COVID-19 pandemic can be seen as a natural upheaval — as joy, as a prompting.

Without this connection, my heart would have turned further and further outward in fear.

Tomekichi Taike, who came into the third dimension in a physical body, who rejoiced in the awakening of Kayo Shiokawa, who shared seminars with many people, and who entrusted this work to UTA Book and completed his physical life in joy — Even now, the vibration of Tomekichi Taike and Albert remains unchanged.

And I have already encountered that vibration — that alone is extraordinary.

And it is given equally to everyone.

Even though I have never attended a seminar, learning only through books, I too have encountered the vibration of Tomekichi Taike and Albert.

If I truly direct myself, if I continue to look into my heart, I can encounter it.

In the end, it depends entirely on my own heart.

In this lifetime, I asked and asked to be given this physical body by my mother — so that I could encounter the vibration of Tomekichi Taike.

I wanted to meet it — I had to meet it.

The Grace Period Is 300 Years

There has never been anything truly "correct."

Nothing at all.

And yet, each of us likely holds on to something — something we believe, "this at least… this must be right."

But let us begin to release them — one by one, then another.

Even if we cannot let go completely, we can loosen our grip, we can weaken our attachments.

To live without clinging, without fixation — to gradually free ourselves — as we begin to live in this way, we will come to feel that to live lightly is happiness, that to live freely is joy.

Just as it is difficult to realize in our hearts that there was nothing truly correct, it is equally difficult to understand in our hearts that we were already, from the beginning, happy.

We have lived only able to feel happiness, joy, and warmth when they are expressed in form.

Because of that, to trust what we feel in our hearts — to truly believe it — may in fact be very difficult.

For hearts that have lived so deeply in the physical, it will still take time for the truth to fully penetrate — that only the world of vibration, the world of consciousness, speaks what is real.

And yet — the grace period is 300 years.

The unfolding of natural upheaval will be far beyond anything ordinary.

It is, quite literally, natural upheaval.
The axis of the Earth will tilt.
It will be a phenomenon far beyond imagination.

(Kayo Shiokawa)

Here, the turning becomes unmistakable. Cataclysm is experienced not as an event, but as the collapse of one's own sense of rightness.

The belief of "I am correct," the need to justify oneself, the quiet insistence on one's own perspective—these begin to give way. What once supported the structure of the self no longer holds in the same way.

This is not comfortable. It brings confusion, discomfort, and at times a deep sense of instability. Yet, within this process, there is also a profound honesty emerging.

To see that the disturbance lies within, not outside, is a decisive shift. It marks the moment when one can no longer return to the old way of living.

This is cataclysm as inner reversal.

Part 3

The Shock: Personal Cataclysms

(Death and Loss)

1. I Was on the Operating Table

At 10:00 a.m. on June 14, Reiwa 3 (2021), I was on the operating table.

Around last December, I noticed a lump under my left ear.

In April of this year, I visited a nearby ear, nose, and throat clinic, but I was told, "I will refer you to a hospital. Please go there."

I went to the hospital with the referral letter and received an examination.

I was told, "This will not heal as it is. You will need surgery."

I was shocked.

After informing my family, I was hospitalized for about a week for the surgery.

Following postoperative observation, I was able to leave the hospital.

During my stay, I was surprised by the constant flow of patients coming and going.

While hospitalized, I spent my time choosing among listening to the radio, watching television, and reading books — and I also made time for meditation.

After discharge, I was told to return once a month for follow-up visits.

Now, after about two and a half months, the swelling and pain are gradually easing.

With age, I can feel my physical strength declining.

Through experiences like this, I understand that natural upheavals are guiding me to deepen my learning.

2. The First and Last Natural Upheaval

When I look back on my life in this lifetime, there have been several natural upheavals — the death of my daughter, financial collapse, and difficulties with my husband — events that made me think, "Why?"

"How could this be?"

Each time, I grieved, resented others, and cried out in anguish.

And I know that even greater things may still lie ahead.

But beyond these physical events, the greatest natural upheaval for me in this lifetime — the first and the last — was encountering this learning.

For someone like me, who knew only the world of the physical,

to discover that there exists a world of consciousness — and that this is the very world I had been seeking for such a long, long time — that realization itself was my natural upheaval.

That is why natural upheaval is joy.

At last, at last, I can return to the world of truth.

There is no fear, no anxiety — only joy.

Thank you.

3. The Death of My Beloved Dog

From the morning of that day, my dog showed no sign of going outside to the yard for the toilet and lay completely exhausted. I held her in my arms and carried her outside.

She staggered a little, managed to relieve herself, and I carried her back inside. She drank a small amount of water and lay down again.

The day before, she had still walked around a little, but she had barely touched her dog food and had vomited several times. Usually, even if she vomited, she would recover by the next day, so I thought perhaps she had eaten something bad.

However, even in the afternoon, she remained lying down, only moving her head slightly, and she refused to drink any water at all.

In the evening, she tried to get up, bracing her legs, but collapsed without being able to stand. Seeing this, I realized something was seriously wrong and immediately took her to the veterinarian.

The doctor said that, given her advanced age of sixteen, conducting tests to determine the cause would be too much of a burden, so we decided to administer fluids and observe her condition.

After returning home, she remained lying down as before. I went to bed, hoping that by the next day she would regain some strength.

When I checked on her at five in the morning, she was lying in the same position as the night before. My wife came shortly after and quietly said, "She's not breathing."

Instinctively, I thought, "Her breathing must be too weak to feel." But when I heard my wife say, "She's still warm, so she must have been alive just moments ago," I became unsettled.

"No, that can't be… this must be a mistake," I said as I touched her body—only to feel the stiffness already setting in her legs.

For some reason, no sadness arose. I simply remained there in a daze, sitting beside her. It took time to accept her death.

After a while, I placed ice packs around her abdomen, leaving only her head exposed, and wrapped her gently in a blanket. Even then, she looked as if she were only sleeping.

The next day, I meditated together with a friend from the learning group. After some time, it felt as though Chocola's thoughts reached me.

"I am grateful that I was able to be with you all this time. Thank you. For us, there is neither life nor death. Everything is joy."

Looking back, she had lived naturally.

Even when scolded, she never resisted. She never insisted on her own way. Even when she asked for something, if it was not granted, she would immediately let go.

I realized she was the complete opposite of me. If I had truly seen her that way all along, things might have unfolded very differently. A slight feeling of regret arose.

I had always looked down on her. I had controlled her with the

energy of dominance.

And yet, she constantly showed me what it means to be sincere and to accept.

Thank you for being with me all this time.

This final gift you have left me—I want to cherish it and continue living with it in my heart.

4. How Will I Face My Own Death?

What first comes to mind is death—of others, and of myself.

Although everything is said to be part of one's own plan, I have been involved in the deaths of five people.

The first was through my work: a single mother on welfare (an adoptive daughter), whose mother passed away in the hospital. I was involved in handling matters after her death.

The remaining four—my father, my husband, my mother, and my sister's husband—share one thing in common: I was present at the moment of their deaths.

My father and mother passed away at home, without prolonged illness. My sister's husband died in the hospital, having undergone a feeding tube procedure. I believe he wished for life-prolonging treatment, but I was left with some doubts.

Still, my husband's death affected me the most. He was hospitalized around noon, and by the next morning, he had passed away.

From that point on, I began to ask myself:

"How will I face my own death? How should I live?"

This question has remained somewhere in my heart ever since.

About a year later, I encountered Mr. Taike. I was fifty-nine years old. From that point, my life truly began.

Since then, I have witnessed car accidents right before my eyes, been rear-ended, and been involved in collisions. Through these experiences, I became aware of the intensity of my own fighting energy—an intensity far beyond the ordinary.

Now, the conditions are in place for me to look within my heart.

I recall Mr. Taike's words:

"You are already in a state of happiness simply by existing there."

That was truly the case. Everything was within happiness.

Until a few years ago, I felt I could not die because I had not yet come to terms within myself. But that feeling has gradually faded.

"There was nothing to hold on to. Nothing at all. The world of consciousness is infinite, warm, and vast…"

At times, I can feel this.

Yet when circumstances shift, suddenly a voice arises:

"Follow me!"

Old tendencies emerge—again and again.

They appear most strongly toward my daughter, the one closest to me.

Now, when they arise, I can say:

"There it is… it has come up again."

And I feel relief—

"I'm glad I have a place to return to."

The Mother Universe—

the true self that accepts me and waits for me.

I can trust my true self.

(My heart, at its core, is truly sincere—because I have always been within happiness.)

Just as my true self accepts me,

I am learning to accept my physical self.

That is everything for me now.

To my physical body and cells, I say:

"Please wait a little longer."

Because I want to savor the joy of thinking,

the joy of being able to direct my thoughts.

5. Toward the Sea of Okinawa

ⅰ. Regarding COVID-19

Around December 2019, I heard the news that "an unknown virus was spreading in Wuhan, China."

At that time, I regarded it as something distant—like a fire on the other side of the river—and thought it would not affect Japan, much like the SARS outbreak in the past.

However, seeing the desperate situation of people in China

on the news, along with what seemed like a relaxed response by then–Prime Minister Abe, I briefly wondered, "Could this become like the film Pandemic (Kansen Rettō)?"

But I quickly reassured myself, "No, that won't happen—it will be fine."

(Kansen Rettō is a Japanese film produced in 2008, starring Rei Dan and Satoshi Tsumabuki, depicting the spread of an unknown virus.)

Yet, the spread of infection could not be stopped, and it has continued to this day.

In March 2020, a family member was hospitalized with suspected COVID-19. Although the PCR test was negative and they were discharged, this incident made me uneasy about the responses of the public health office and the government.

I began reading blogs by experts and journalists online. There, I encountered information that differed from official announcements—connections between medical associations and pharmaceutical companies, as well as ties between the Wuhan Institute of Virology and the United States. These revelations shocked me.

(Many of those blogs have since been restricted or removed from platforms like YouTube.)

After that, although there were few infections around me, the media continued to spread anxiety. So I decided to trust only what I personally saw or what came from people I truly trusted, and tried to face the COVID situation calmly.

Even now, I hear of clusters or positive PCR tests nearby, but rarely hear of severe cases or deaths.

When I visited hospitals for regular checkups, medical staff appeared calm, and I did not sense a system under strain.

When I turned my thoughts toward the idea of the virus being artificially created as a biological weapon, I strangely felt joy.

In contrast to the dark energy of those obsessed with money, power, and survival—the desire to kill and dominate—the virus revealed the foolishness of humanity.

Thank you for showing us that.

ii . Regarding Heavy Rain

From August 11 to 18, 2021, heavy rain struck the Kyushu region.

Although such disasters often occur during the latter part of the rainy season, this year they were simply delayed until the Obon period.

Weather reports urged people to "take action to protect your life," and warning messages were sent to smartphones.

While the rain continued for a long time, when I checked a nearby river, the water level seemed manageable, so I did not evacuate.

During the rain, when I turned my thoughts toward it, the rain felt joyful—falling heavily yet pleasantly.

I felt something similar to the gentle image of rain in a children's song:

"Rain, rain, fall, fall—Mother is calling…"

And I thought, "Ah, this is already enough."

iii . Regarding War

From around June 2021, I began reading many blog posts about the Pacific War.

Through information connected to COVID, I also came across insights into wartime politics, including U.S. presidential intentions and the circumstances surrounding the atomic bombings.

Although I was not very knowledgeable about modern Japanese history, I felt that, as a Japanese person, I could not turn away from the events of June to August.

As I gathered information, I realized that my understanding had been shaped by a self-critical historical perspective taught after the war.

For the first time, I felt a deep sense of apology toward my paternal grandfather, who had died in battle in the southern regions.

Until then, I had thought of war simply as "evil." Yet it was because soldiers like him gave their lives to protect Japan that I exist today.

Then, memories of a past life emerged—

a young boy who had died as a kamikaze pilot.

He had appeared about twenty-five years ago, around the time I became connected to this learning. He took off from Chiran

and died in the sea of Okinawa.

He flew with the intention of protecting Japan. Though he feared death, his sense of mission and desire to protect his family were overwhelming.

Now, I feel that I can finally receive and accept the thoughts of that past self.

The other day (August 27), I watched Hayao Miyazaki's film The Wind Rises on television.

Without fully understanding the historical background, I was casually watching the love story—until, near the end, a scene of many Zero fighter planes rising into the sky suddenly overwhelmed me.

I cried out loudly,

"Ah… the Zero fighters… the Zero fighters…"

The emotions surged up uncontrollably.

Regarding war, I feel there is still much more to surface.

In this lifetime, I want to overcome this self-critical historical view and prepare for the next.

6. Death Is Close at Hand

The phrase "natural upheaval" (tenpen chii), which I heard as a child, stirred a sense of unease within me, and at the same time, something to be feared with reverence.

In truth, I think I saw it as a kind of punishment given by nature in response to human wrongdoing.

It also felt deeply connected to a kind of nature worship.

However, the "natural upheaval" spoken of in this learning—especially as repeatedly conveyed by Mr. Taike—feels as though it exists on an entirely different dimension from what we had imagined.

Simply put, I feel that "natural upheaval" carries the role of transforming the inner world of the human heart—of bringing about a true turning of consciousness.

As for what will actually occur, perhaps we must wait a little longer.

Even so, in recent years, climate change alone has intensified year by year, with phrases such as "the highest ever recorded" or "unprecedented" appearing in the news almost daily.

And yet, it still does not seem to be at the level that would truly prompt a turning of consciousness.

I feel that we are only now beginning to see signs of events of such magnitude that "heaven and earth would be overturned."

On the other hand, when I turn my thoughts toward "natural upheaval" in meditation, what returns is surprisingly calm.

If I were to put it into words, it would simply be:

"Natural upheaval is love."

And yet, when I write this, I hesitate—because it may sound as if I am pretending to understand, or merely expressing a reflection on myself.

But truly, when I meditate and direct my thoughts toward it, no fear or awe arises—only the simple feeling:

"It is love."

Still, when I ask myself whether I have actually achieved a turning of consciousness, I recall Mr. Taike's words:

"You are not just far from it—you are far, far beyond far."

The gap between the thoughts of the physical self and the world of consciousness I feel in meditation is so vast that I realize how small and powerless the physical self truly is.

And yet, it continues to struggle desperately, trying to manage everything through itself.

Seeing this, I feel again and again that I must more sincerely convey the warmth of the Mother to my own heart.

In meditation, when I turn my thoughts toward my own death, there was a time when the thought arose:

"I will die in a natural upheaval."

At that time, my physical condition had been extremely poor, and I felt as though I might actually die.

Perhaps it was a thought that arose to ease my fear of death.

At the same time, I feel that I carry many past lives in which I lost my life through natural upheavals.

Those experiences—dying suddenly in such events, or losing life amidst drastic environmental changes—may be the source of the fear and awe I have felt toward natural upheavals since childhood.

Dying from COVID, being burned in a wildfire, crushed in

an earthquake, swept away by a tsunami, or buried instantly in a landslide—

Such deaths are no longer rare.

Buildings collapse. Cars crash. People are suddenly attacked.

Death has become something that occurs in everyday life.

In such a world, where death is so close—

one could even say we are "living within death"—

this fragile and uncertain physical life becomes something we desperately try to preserve, to extend as long as possible, believing that doing so will bring us peace of mind.

From that perspective, "natural upheaval" is still nothing but something to fear.

That is why the idea felt in meditation—

"natural upheaval is love"—

feels so abrupt, so far removed, that I am still left simply stunned.

I believe that is where I am right now.

7. The Difficulty of Acceptance

My beloved dog, who shared sixteen years and three months of life with me, passed away on August 8.

Her final sound was a soft "kuun," and she looked as if she had simply fallen asleep.

What I feel from her is gentle — as if she is saying, "Thank you."

I found myself thinking how different her world is from that of humans.

Recently, there has been a COVID outbreak at the day service facility my mother attends.

As a result, we have had to stay at home and undergo testing—circumstances that have become a kind of learning material for me.

Within myself, there is still a strong tendency to turn away from my own darkness, from my own energy—a coldness within me that remains deeply rooted.

Even though such a blessed time has been prepared for me,

I feel that natural upheavals are inevitable.

And yet, while I try to accept this with a sense of joy, I also feel how difficult it is to truly accept.

"I'm sorry. Thank you. Mother, thank you."

I will continue to learn.

Thank you very much.

8. Where Did My Mother Go?

"Your mother has liver cancer, originating from ovarian cancer."

I was thirty-one years old when I heard those words from her doctor.

Everything went blank.

It felt as though the ground beneath my feet was collapsing.

At that time, cancer was almost the same as a death sentence.

It was the greatest shock I had ever experienced.

"My mother is going to die…?"

The mother who had always been there how could she simply disappear from this world?

It was something I could not possibly accept.

It felt as though some invisible force was trying to take her life.

In order to overcome my fear and anxiety of losing her, I confronted that unseen force with full reliance on external power.

"I will never let my mother die!!"

I wished, I prayed, I tried to contain it all — never seeing her as consciousness, only running desperately to save her physical body.

After about two years of illness, my mother passed away.

After her death, I searched for her existence.

"Where did my mother go?"

Though her body was gone, I wanted to believe that her heart—her being—still existed.

Around that time, I encountered this learning.

I came to know that my mother's consciousness still exists, and that if I call to her, she responds.

That realization brought me great joy.

"I can meet my mother again…"

This happened when I attended a seminar in the United States.

In a hotel hallway, several people were chatting with Mr. Taike.

As I stood quietly at the edge of the group, listening, a thought

suddenly arose within me.

"I have been brought here to this learning…

but my mother, too, must have wanted to encounter this learning while she had a physical body.

And perhaps, through her death, she connected me to it."

I was astonished.

Astonished that I myself was within such a flow.

Looking back now, I realize more deeply than ever the depth of my mother's feelings.

She gave me this body, received my resentment and bitterness, and through illness and death led me to this learning.

I am overwhelmed by such an incredible scenario.

A few years ago, in a dream, my mother said to me:

"I got on this bus, just like you told me, but I have no idea where it's going."

I thought, "What am I doing? Nothing has been conveyed…

How embarrassing for me."

Even now, there is still a part of me shouting, "The physical! The physical!"

And yet, somehow, I feel happy.

The part of me that says "I want the physical," and my mother—let's all hold hands and turn toward Tomekichi Taike together.

We will encounter many natural upheavals from here on.

There is fear and anxiety, but also a sense of anticipation.

I must look more deeply into myself.

Even now, perhaps I am still someone who cannot fully convey

the destination.

Thank you, Mother.

I'm sorry for being like this.

But truly—thank you.

9. My Father's Death

When I was in my first year of high school, my father passed away from a liver illness.

I knew he had been unwell, but I had never imagined that death—something so final—would occur so close to me in reality.

For me, who had been living an ordinary life, my father's death was a shocking event.

His handwritten notebooks, the clothes he wore, the car he drove — everywhere I looked, there was evidence that he had once been there.

And yet, the very person who had certainly existed was no longer in front of me.

Each time I saw the things he left behind, I found myself thinking:

"What does it mean to die?"

"If we are destined to die someday, why are we born?"

"Was he truly happy in this life? Or was he not?"

These thoughts continued to arise within me.

After that, when I was in my third year of high school, I

attended a seminar for the first time, and that has led me to where I am today.

In this lifetime, I was given a physical body through my father and mother. I also have a younger brother.

From the perspective of the physical world, they are called "father," "mother," and "brother."

But from the perspective of consciousness, they are companions who happened to take on physical form at the same time.

Through his death, my father brought about a natural upheaval within my heart.

Even toward my mother—whom I had, in my thoughts, repeatedly attacked with intense emotions — there now arises a feeling:

"Thank you for giving me a body in this lifetime, for sharing this time together.

I am truly grateful."

My sensitive younger brother, too, reflected my own thoughts back to me within the tremendous energy of Amaterasu.

That we came together as a family, taking on physical form at the same time in this lifetime — in the same era when Tomekichi Taike was present in a physical body — can only be understood as something that was already within the Flow of Consciousness from the very beginning.

There was nothing unnecessary.

This environment was exactly what I needed.

Even though it was an environment I had resisted, now a thought arises:

"Thank you, truly, for this lifetime.

Let us come to know our true selves together."

We were never the physical body.

I want to become someone who can clearly convey this truth—to myself, and to the universe.

10. The Death of My Son

In October of Reiwa 2 (2020), my son, who was about to turn fifty-one, passed away suddenly.

He had always been healthy and had never needed to see a doctor.

The cause was ischemic heart disease.

That night, I was in shock. My emotions were so stirred that I could not sleep.

The next morning, as I stepped into the garden and looked up at the sky, something struck my heart deeply:

"Human beings are not the physical body. They are consciousness."

It resonated strongly within me.

My son had been a kind and devoted child.

I was able to send him off with the feeling, "Thank you… thank you."

Five years earlier, when my beloved dog passed away, I had also sent it off with the same feeling:

"Thank you, thank you."

Remembering that time, I bid farewell to my son in the same way.

Even so, there was still a part of me that thought each day:

"My son will come home and say, 'Mom, I'm back. I'm sorry for worrying you.'"

About two months later, I happened to meet, at a supermarket, a mother whose son had died in the same way years before.

She told me that, unable to bear the sadness and pain, she had traveled the Shikoku 88 Temple pilgrimage in an attempt to forget.

I felt that if I had not known Tomekichi Taike, I would have done the same.

She was trying to forget her suffering through reliance on external power.

I am truly grateful that I was able to come to this learning.

Is There Something You Cannot Let Go Of?

We are alive.

We continue to live as vibration, as energy.

To truly come to know this in the heart, the collapse of the visible, physical world is unavoidable.

And this does not refer only to natural disasters or dramatic upheavals.

Is there something you cannot let go of?

Something you cannot separate your thoughts from?

For you, it may be something truly important — not merely an object, but something that sustains your life: your way of living, your support, your values, your ways of thinking.

The collapse of the world of form also means this: coming to know, within your own heart, that everything you have relied upon until now no longer holds true.

This is what is called a turning of consciousness.

No matter what you feel from the standpoint of the physical, it is entirely different from the world based in consciousness.

Total collapse — nothing remains.

Nothing can be held.

Nothing is possessed.

And yet, "I am still here."

How will you come to understand that?
In the lifetimes ahead, each of you will be placed in such situations.

(Kayo Shiokawa)

In these accounts, cataclysm appears through deeply personal encounters—death, separation, and irreversible loss.

Such experiences do more than bring sorrow. They confront us with something we cannot control, cannot negotiate with, and cannot fully comprehend. In that confrontation, the assumptions we held about life begin to break down.

The presence that once seemed unquestionable disappears. And with it, the sense of continuity we depended on.

Yet within that loss, something else quietly emerges. A question, a feeling, a shift that cannot be explained in words.

These moments do not simply take something away. They transform the way we see, feel, and exist.

This is cataclysm that reaches the core of being.

Part 4

Collapse and Rebirth: The Inner Cataclysm

1. The Fear of Collapse

For some time now, I have been feeling, through my physical body, a vast darkness within me — an unfathomable energy of destruction.

As phenomena, physical pain continues to arise, one after another.

The urge to manage everything through the physical — and the fear as it collapses.

These are the manifestations of the energy I release each day.

They urge me to look within my heart, to recognize my mistakes.

I have been mistaken, again and again.

Mother… Mother… thank you.

All along, from deep within my heart, I have been told:

"Awaken."

Aligning the needle of my heart with Tomekichi Taike, I pick up each and every thought — all the thoughts of the physical — and place them gently within the warmth of Mother.

Relying on no one, trusting myself, I continually ask:

Can I place myself on this path — the path of returning to love?

It is a difficult path, and yet, I cherish this present moment in which I can meditate.

The joy of thinking, the joy of being able to think.

Tomekichi Taike, Albert, the Mother Universe — I will return to my homeland.

Walking this path straight ahead, I will continue to learn the world of vibration.

2. Saying "Thank You" While Releasing Black Smoke

The natural upheaval occurred within my own heart.

As I felt, day after day, the suffering within me and the explosive energy that would burst forth in an instant, the more I realized the intensity of my own being, the more I wondered what I should do with this energy. Far from joy, I was exhausted every day. That was my reality.

Thinking of Tomekichi Taike, thinking of the Mother Universe, I cried out again and again together with the surging energy rising within me.

Today, toward that warmth, the black smoke within me—this tremendous energy—erupted from the depths of my being with incredible force.

"Thank you! Thank you!!"

Even as the black smoke poured out, I kept repeating, "Thank you!"

This energy was no longer suffering.

"Thank you! Mother!!"

That was all. It was a cry of joy.

Ah… I never imagined such a moment would come.

This is my natural upheaval.

It is the moment I have been waiting for, waiting for so long.

Without even trying to release it, everything is being absorbed, one after another.

Within the heart that knew only suffering, I can finally respond to the countless selves within me that have been waiting.

At last—at last—I feel I can begin to walk the path of the promise I made with myself.

I was born because I wanted, no matter what, to save the part of myself that was writhing in suffering—yet I had only continued to accumulate more pain.

I could not go on the same way in this lifetime. I would not want to betray that crying self within me.

I am so grateful… so grateful.

I can return.

That joy feels as if it might burst from within me.

I am truly glad that I was given this physical body—truly glad.

I will continue to trust, and trust, in this joy.

3. A World Without Substance

Let go. Let go.

Know in your heart that the world of the physical and form is but a shadow.

Grasping at shadows, clinging to shadows, being attached to shadows — know in your heart that this brings nothing but suffering.

Know in your heart that the world created by ignorance, desire, and ego is a world without substance.

Return to your true self.

The energy of love, of warmth—the Mother Universe—is waiting.

As we move toward the dimensional transition, the collapse of the world of form will continue.

Accept this with sincerity and joy, and proceed with the turning of your consciousness.

4. I Am Grateful That It Was Painful

Natural upheaval. Everything is collapsing.

My entire self is collapsing.

There is nothing I can do to stop it, nothing I can control. Even if I try, I cannot.

And yet, this collapsing is true joy, true happiness.

Beginning with COVID, natural upheavals are unfolding both outside and within me.

Total surrender.

I will entrust everything.

Outside, because of COVID, work and economic foundations

are collapsing.

Anxiety and fear. Money, money, money.

Inside, "I come first."

"The physical self is everything."

"This world of form is real."

"Life is suffering."

Ah… it is collapsing.

It is collapsing.

Even within my physical body, unexpected things are arising.

Mother, thank you.

As everything collapses and collapses, I am finally able, little by little, to say "thank you" to you.

The truth… it is incredible.

It truly is incredible.

This is real power.

It was painful, Mother.

It was painful.

And yet—

I am grateful that it was painful.

Thank you, Mother.

I am happy.

5. "Aging" as a Natural Upheaval

As of August 2021 (I am a Japanese man who will turn fifty-seven in about half a month), the novel coronavirus—especially the Delta variant—is continuing to spread across the world.

In Japan as well, infections are increasing at a pace of about 25,000 people per day.

Looking ahead, I do not know whether, for example, three years from now, COVID-19 will have become something integrated into daily life like influenza, or whether most people in Japan will be living again without masks, as they did a year and a half ago.

Right now, my own body is a kind of natural upheaval.

Not that I am seriously ill, but what has begun is what we call "aging."

Even if I lose weight and return to my previous level, the composition has changed.

Before, what remained was muscle, but now it has become fat.

Even when I run a little, what moves in my chest area is no longer muscle but fat.

Aging is a one-way process—there is no becoming younger again.

And in terms of time as well, compared to the time spent acting with purpose, the time needed to recover from fatigue has become overwhelmingly greater.

Because of this, I can no longer devote myself wholeheartedly to the work of the physical self, the work of expressing myself through reason.

My physical strength and motivation are no longer what they once were.

This is something I could not have imagined twenty years ago—or even ten years ago.

Toward my wife and toward people at work, thoughts of blaming, judging, or looking down on others still arise frequently, just as before.

However, by turning my thoughts toward Tomekichi Taike—perhaps once out of every ten or so times—

I am beginning to recognize those thoughts as my own.

I have not yet been able to reflect deeply on my relationship with my mother, nor on my dependence on others, nor on my pursuit of power.

(Currently, I am reading the Japanese edition of Love: The Homeland of the Heart, around page 115.)

Even so, my physical body—my cells—continue to accept me without rejecting my thoughts of blame, anger, or contempt.

And together with this gradual natural upheaval called "aging," they continue to provide me with opportunities to look within my heart.

Thank you.

I am grateful for having been given this opportunity to write once again.

Thank you very much.

6. The "Natural Upheavals" Occurring Around Me

ⅰ. Hospitalization by Ambulance

At the end of last year, I was diagnosed with lymphoma, a form of blood cancer, and was hospitalized until May of this year.

The previous summer, I had felt pain in my chest and back. I visited my regular orthopedic clinic, but the cause was unclear, and I was given painkillers.

Eventually, the medication no longer worked. The pain became so intense that I could not sleep at night.

Since I had always been relatively healthy, I thought, "It will get better on its own," and left it untreated.

By mid-December, my walking suddenly became unstable. I could not even go to the bathroom without holding onto something. Still, I assumed it was temporary and did not see a doctor.

After a few more days, my condition worsened further, and I could no longer have a bowel movement.

When I was about to call an ambulance, my wife said:

"Turn your thoughts toward Tomekichi Taike. Remember yourself as a baby."

She handed me the "disc of love."

At that moment, I exploded:

"Even if I think about something like that, it won't heal me!"

All the dissatisfaction I had long held toward this learning burst out.

Outwardly, I had continued reflection and meditation for years. But inwardly, I had never truly believed in this learning.

I believed only in the physical. I thought the physical world was everything, and I trusted only what could be perceived through it.

I had dismissed Mr. Taike's words as irrational nonsense.

I suppressed that contempt, hiding it even from myself, and continued attending seminars as if I were learning.

But what I truly sought was to fix my physical condition—to gain power.

I had sensed this vaguely, but I did not know how to break through it, and I made no real effort.

I could not even speak of this to my wife.

She was shocked and said, "What have you been learning all this time?"

Drawing from her own painful experiences, she earnestly explained the basics of this learning:

"'Turn your thoughts toward Tomekichi Taike. Remember yourself at zero years old. Come to know the warmth of the Mother."

I had sensed this before, but it was only after I developed lymphoma and lost the ability to walk that I was forced to clearly face my own mistake.

I promised my wife that I would begin again, placing

consciousness as the foundation.

By the time I called the ambulance, I could no longer walk at all. I was carried on a stretcher to a large hospital in a neighboring town.

A doctor in orthopedics accepted me, and after comprehensive testing, I was told that lymphoma was suspected.

Although treatment for lymphoma was necessary, the immediate issue was a tumor in my back compressing my spinal cord, causing paralysis and loss of bodily functions.

That same day, I underwent surgery to remove the tumor.

I was not afraid. I only wanted to be freed from the pain and exhaustion.

The surgery was successful, and the tumor was completely removed.

However, the paralysis did not immediately improve, and it was uncertain whether it would fully recover.

After speaking briefly with my wife, I was moved to intensive care and fell into deep sleep under the lingering effects of anesthesia.

ii . Treatment for Lymphoma

It was my first time being hospitalized.

After about a week in the orthopedic ward, I was transferred to the hematology ward for lymphoma treatment.

Following surgery, I had little control over my lower body. I could not go to the bathroom on my own and had to rely entirely

on nurses, which was humiliating.

It felt as though I had suddenly become an elderly person requiring care.

My upper body could move, but from the diaphragm down, I was partially paralyzed.

Each day, a rehabilitation therapist helped me exercise, and by March, I had recovered enough to transfer myself to a wheelchair and use the toilet independently.

Treatment for lymphoma involved chemotherapy.

A catheter was inserted into my neck, and anticancer drugs were administered continuously for five days, repeated six times over five months.

At first, the side effects were severe—loss of appetite, insomnia, and complete hair loss, including eyebrows and eyelashes.

The drugs were powerful enough to kill not only cancer cells but also healthy cells.

The solution was a vivid orange liquid—so strong that it could destroy cells upon contact.

I remembered Mr. Taike once describing cancer treatment as reflecting a "cold heart that cuts away."

At that time, I simply wanted to survive. I was willing to sacrifice even my healthy cells to live.

To me, the physical body was everything, and its loss was the greatest fear.

My lymphoma was a common type, with established treatment protocols, so I agreed to chemotherapy without hesitation.

I just wanted to live.

During hospitalization, although my condition fluctuated, everything was taken care of, and I could focus entirely on treatment.

With little else to do, I devoted time to reflection and meditation—especially focusing on the "Mother" and zero-year-old meditation, struggling to rediscover that warmth within me.

Previously, my days had been filled with physical activities—gardening and daily tasks. Even when I made time for learning, my thoughts were always directed toward the physical.

In the hospital, I had no choice but to face myself.

With the possibility of death present, I began to engage more seriously with my inner world.

I realized how difficult this learning truly is—no matter how much one tries intellectually, it cannot be understood through the mind.

Gradually, I began to feel that I must set aside the intellect and trust what is felt in the heart.

Though I did not see clear outward progress, perhaps the shift toward trusting the heart itself was a step forward.

With a laptop and Wi-Fi, I could connect with my family through Zoom, easing the loneliness and even participating in meditation gatherings.

My family supported me daily, for which I am deeply grateful.

iii . Losing the Ability to Walk

Fortunately, the lymphoma has mostly been cured.

However, the tumor had compressed my spinal cord, leaving lasting paralysis from the diaphragm downward.

Although I can move my body, it is slow and numb, and I cannot walk independently.

After five months of hospitalization, I was discharged in a wheelchair.

For someone who had always been physically capable, this was a great shock.

To cope, I told myself, "I will recover eventually," and continued rehabilitation.

While I do wish to recover, there are moments when I feel that perhaps this current condition is better— that living in a wheelchair, with more opportunities for learning, may bring deeper happiness than returning to a life focused only on the physical.

In that sense, though it is a difficult situation, I feel that this, too, is a form of happiness.

7. My Face Was Falling Apart

About five years after I began this learning, my face became red, swollen, and hot.

Soon, my skin began to peel off, and even when I went to the hospital, it did not improve.

My hair also started to fall out from around my forehead.

I was told it was a food allergy, and through dietary restrictions, I began to lose weight.

I was also told it was a cat allergy, and stayed at a friend's house and my sister's house for a time.

About six years after the onset, my skin gradually improved with herbal rose water.

Now, more than twenty-one years have passed since it began.

It has not completely healed, but it has become much easier.

At the time, I thought, "Well, I'm glad I don't have to worry anymore."

But my suffering heart remained, and time simply passed without truly facing it.

Sometimes I would think, "I really haven't been looking at my heart…"

And so, I arrived at today without any real clarity.

At that time, my thoughts were:

"I want to be healed. I want someone to heal me.

I want my face to go back to how it was."

My heart was crying out.

"Please help me. Please save me."

I wandered outside, searching for salvation.

Now, my thoughts are this:

How cold I have been.

How much I have neglected myself.

I abandoned myself, pushed myself into darkness, into hell.

I threw everything away.

I had no idea that there was a gentle heart within me, no idea that I myself was love.

Because I understood nothing, I stayed far from this learning for ten years.

I was the coldest toward myself.

Believing that I would be saved by relying on others, I kept seeking salvation outside.

Without knowing who I truly was, I lived in emptiness.

Always trying to push forward as "myself first."

No matter how hard I tried, no matter how desperately I struggled, the mind that believed in the physical only brought forth more suffering.

"That's enough.

I'm tired of trying to look good, tired of pretending."

"I don't understand anything, I never listened to myself, and yet I insisted on living alone," — this was my stubborn self.

"Don't let the weak me appear.

Don't show the pathetic me.

Don't let the foolish me come out."

I kicked myself down and stood there arrogantly.

I'm sorry.

I was wrong—about everything.

Completely, entirely wrong.

I never realized that believing I was the physical body would bring such deep suffering.

Now, I can begin to speak to myself.

My learning with myself.

At last… at last.

Thank you. Thank you.

I wanted to know the truth.

From now on, I will cherish this heart of mine.

Human Beings Must, in the True Sense, Become Naked

For human beings who have believed that the power of gods, Buddhas, or the universe belongs to a separate world— a higher, sacred realm beyond themselves — to come to know the true world within themselves is not something easy.

The wish for health and safety, for a peaceful and uneventful life— how can we come to realize that such desires are born of ignorance and craving, and are, in fact, foolish?

The belief that ancestors watch over us, that they protect us from heaven — how can we come to see that such thoughts are entirely mistaken, even absurd?

Is there any way other than placing ourselves in situations where, no matter how much we pray, no matter how much we seek salvation, nothing works?

I believe there is no other way.

Human beings must, in the true sense, become naked.

Of course, we may still have the minimum — clothing, food, a place to sleep.

But we must reach a time when we face ourselves with nothing but our own heart.

We must come to see that praying, worshipping, making offerings — and believing these will bring happiness — and demanding to be made happy — all of it was mistaken.

Until we reach that point, relentless prompts for awakening will continue to come.

The energy of true love is gentle, and precisely because it is gentle, it is also severe.

There is no leniency.

It tells us clearly: 1 + 1 = 2 and never 3.

It will never become 3.

And yet, the mind that believes in the physical world demands that "= and ≠ should be made the same," and even tries to force them to become so.

That is the reality, the common sense of the world of form.

But in the world of truth — the world of vibration — none of that applies.

And it is in that world that we truly exist.

The gap between our true selves and the selves we have been living as has been so vast that truth has always seemed far, far away.

But now, that truth is being brought right before us.

We are being told:

"Please, come to know this world of truth."

This is the time for that.

Those who have encountered this learning may already sense, even if only faintly, what kind of time we are in, and what kind of time is to come.

What is now only a vague feeling will, in time, become clearer.

Through various events, through many people, it will be conveyed to your heart.

And so, for now, all we need to do is continue, with quiet determination, to spend time in right meditation.

(Kayo Shiokawa)

What unfolds here is the experience of one's inner world breaking apart—and at the same time, opening.

The collapse of familiar identity, the sense of losing form, the disorientation of no longer knowing who one is—these are not merely negative states. They are part of a deeper process.

What is breaking down are the structures that once defined the self. And as they dissolve, something more fundamental begins to surface.

At times, even gratitude arises—not because the experience is easy, but because something true is being revealed through it.

Cataclysm, in this sense, is not destruction for its own sake. It is the dismantling of what is false, allowing something real to come into view.

Part 5

Arrival: Cataclysm as Joy

1. The Universe of Amaterasu

When I think of "natural upheaval," what comes to my heart is "the universe of Amaterasu" that I myself have created.

From the moment I accepted Amaterasu into my heart, over a long, long span of time, I have been constructing my own version of Amaterasu.

I never truly turned my heart toward Amaterasu, nor became one with that heart.

When I became aware of this, I realized what an immense mistake I had made.

The many events — large and small — that have occurred around me until now were, I feel, small "natural upheavals" meant to shake my heart and direct it toward my Amaterasu.

Even now, within this environment that could be called a stronghold of Amaterasu, these heart-shaking phenomena continue to unfold.

Compared to events on a global scale, they may seem insignificant, yet the energy flowing through them is exactly the same — intense and overwhelming.

Now I can feel that all of this energy is what I myself have been releasing.

My Amaterasu still remains firmly within me.

It is not something that will gently transform into warmth so easily.

In this lifetime, the time left in this physical body is very limited.

And so, I must, by all means, connect this to 250 years ahead.

With that determination, I continue my meditation.

Because I want to return, together with Amaterasu, to the Mother Universe.

Between now and that point 250 years ahead, how many times will I be reborn?

Each time, I feel that I will encounter severe, severe natural upheavals.

Otherwise, my Amaterasu will not change.

What was once only fear and anxiety — natural upheaval — now begins to feel, in some way, like joy.

And yet, when it actually happens before my eyes, will I truly be able to receive it with joy?

Everything depends on what I do in this lifetime.

2. My Mother as a Natural Upheaval

For me, the natural upheaval is my mother.

As she grows old and weaker, anger arises within me. She is

the one who brings out an intensity of anger that even surprises my own children.

Even when I try to tell myself, in terms of the physical body, that "this is my own reflection," an instantaneous surge of energy arises that surpasses that understanding.

At first, when I heard the phrase "natural upheaval," I thought it meant something external, something far removed from my quiet daily life. But I was mistaken.

There are still many feelings within me that I cannot accept. And yet, recently, there have been moments when I suddenly feel a deep tenderness in the time we spend meditating together.

It deeply touches me to realize that I had long been unaware of my true self, hidden behind the thoughts of the physical body.

I also sense that I am still living in fear—fear of not knowing what the physical self, including myself, might do.

I want to begin again, together with these feelings.

3. The Path Back to the You Who Is Consciousness

When I first heard about writing on "natural upheavals," I found myself unable to write anything.

Although I had heard the words many times, I came to realize that I had taken them lightly and had not understood them at all.

Even as I meditated and was told from within, "Please let go of everything you are holding," I could not do it.

Then, an event occurred that froze my heart completely— the death of my son.

He was a kind son with a beautiful smile.

Even though he was living alone in Kanazawa for work, he would come home on his days off and take care of things around the house that I could not do.

He once said, "When I come back next time, I'll fix that wall for you."

But he never came back.

He left behind his wife and child.

I could not even stand on my own, so I held my daughter-in-law's hand and muttered, "What should we do…?"

I wondered — had I truly been learning about the heart at all?

I realized how strong my attachment to the physical world was.

And yet, my true self within gently says, "Come back."

Even if you cannot, even if there is nothing you can do, "Just as you are, you are enough."

It tells me that the path back to the consciousness that is you is to come to know this overwhelming physical self.

It reveals to me how shallow I have been, taking "natural upheaval" so lightly.

If I were to leave this life as I am now, it would be devastating.

I would fall back into the same old patterns, sinking deep within, far beyond even the span of 250 years.

"Nothing that happens to you is ever wasted."

I hear this again and again.

My son's gentle smile comes to mind.

I was not even able to share this learning with him.

"I'm sorry… I'm so sorry…"

And yet, I feel that he is supporting me— helping me turn from the physical to consciousness.

With that, I continue my meditation, trying to transform my grief into something positive.

I feel truly blessed to have encountered Mr. Taike.

Holding in my heart his gentle thoughts and the gaze that looks upon me, I continue to meditate.

At last, I was able to write this, so I am sending it without worrying about the deadline.

I'm sorry — and thank you, always.

4. Within Meditation

During a meditation in which we were guided to once again turn our thoughts toward Amaterasu, the world that unfolded within my heart was the sight of beautiful Mount Fuji erupting.

Thick, molten lava overflowed endlessl y— pouring, pouring, pouring, flowing, flowing, flowing.

It was as if all the dark thoughts that had been accumulated

over time were finally being released.

Ah… so this is Amaterasu.

And then, that energy began to surge upward — straight, powerfully, rising straight up, again and again.

Yet, it was not unpleasant, nor was it frightening.

It was nothing but a roaring cry of joy — joy, joy, joy.

It was incredible.

The world seen through the eyes of the heart, the world felt through the heart—

I was deeply moved by how extraordinary it is.

I am truly grateful for having been given such a wonderful opportunity to learn.

Thank you very much.

5. Natural Upheaval and Myself"

There is something that resonates from the words "natural upheaval"—and it brings me a quiet joy.

To align my heart with that moment when it suddenly arrives.

A great shaking— a shaking of love.

There is no one there.

Only myself.

Everything collapses with a tremendous sound.

All that is false disappears.

I have been waiting for this moment.

What remains is only the truth.

I feel a gentle wave.

Mother… Mother… Mother…

Thank you… thank you… thank you…

Even now, I clearly remember the upheavals of the past.

Within a grand structure like a temple, I lifted my long dress and ran up the stone steps.

The seawater rushed in, closing in on me.

That is why the sea, water — they were nothing but fear to me.

I had tasted the fear of death many times.

And yet—

I came to know that I do not die.

The water of life, the source, the Earth, the universe — all are melted into one.

When I reflect on the past and the future, this present lifetime stands out vividly.

What an extraordinary time this is.

This irreplaceable moment —now— this once-in-a-lifetime opportunity is itself the great upheaval of my long journey.

To have been given such a moment

is because I have longed, with all my being, to return.

The universe is crying out:

"I want to return."

Together with the universe, I will carry this forward — into the next life, into the shift of dimensions.

6. "What Natural Upheaval Means to Me"

About forty years ago, I felt a message in my heart:

"Natural upheaval is love."

At the time, I could not understand it at all.

Perhaps it was because I believed that "happiness in the physical world equals true happiness."

Looking back now, that was nothing other than a mindset of dependence on external forces.

The upheavals I was shown then were earthquakes, floods, heavy rains, tsunamis.

But no matter how I tried, I could not see them as love.

If you were to watch your own child being swept away by heavy rain or a tsunami — who could call that joy?

"There's no way that could be love!"

That is what I thought.

And yet, again and again, Tomekichi Taike told us:

"Natural upheaval is love."

Up to now, I have not experienced such catastrophic upheavals firsthand.

But taking this opportunity, I reflected on what "natural upheaval" means in my own life.

Looking back, the great upheaval in my life may have been when my entire family moved to the Kanto region.

Until then, I had been surrounded by kind friends, allowed to say whatever I wanted, to do whatever I pleased.

But in Kanto, I faced a truly harsh period.

I even went through experiences where I was directly and completely denied.

And through that, I was shown myself—clearly.

It was as if I was made to see how deeply I had been immersed in a life of indulgence and dependence.

I feel nothing but gratitude from the heart.

Without such an experience, there was no way that I — so full of self-importance — could have truly faced myself.

Also, within this learning, the first crisis and the second crisis —times when competitive feelings nearly distorted the direction of "looking within the heart"— were, for me as well, great upheavals.

Now, I can see clearly:

both the second crisis and the move to Kanto were nothing other than the "natural upheavals" given to me.

The changes in my heart at that time, and what I learned through them, are what transformed me into who I am today.

7. The Editor's Experience of the Tenmei-Era Eruption of Mount Asama — and Tomekichi Taike

The image used on the cover of this booklet is a sketch drawn in real time of the Great Eruption of Mount Asama that occurred in August 1783.

This massive eruption overlapped with the eruption of Mount Laki in Iceland two months earlier.

The volcanic ash spread across the Northern Hemisphere, leading to large-scale climatic disturbances worldwide.

In Japan, beyond the immediate devastation caused by the eruption, secondary damage in the form of widespread crop failure led to what is known as the Great Tenmei Famine.

Records tell of a catastrophic situation in which major roads— from the Tohoku region to Edo — were filled with those who had died of starvation.

In fact, my own "natural upheaval" took place at the foot of Mount Asama, in Tsumagoi Village.

At the time, I was working in production management for commercial films.

For the filming of a commercial for an agricultural tractor, I entered the area with a film crew — including locations such as Tsumagoi Village, Onioshidashi, and Kamahara Village, which

had been engulfed by the volcanic pyroclastic flow.

Before filming began, I visited local elders and temples for research and negotiation.

There, people whose ancestors had experienced the disaster spoke of the eruption as if they themselves had lived through it.

At the time, their stories did not affect me deeply.

But once filming began, an inexplicable anxiety began to rise within me.

After a night of foolish celebration with the staff — what we called a "weather festival" to wish for good conditions the next day — I suddenly awoke in the middle of the night.

A deep, unexplainable fear flooded over me.

Unable to sleep, I stepped outside.

There were no streetlights — only a sky full of stars.

It looked as though the next day would be perfect for filming.

And yet, my anxiety did not subside.

It only grew.

Before I knew it, I had left the filming location and was walking through the night, heading toward the nearest station.

Eventually, I found myself curled up in a seat on the first train of the morning.

As the person in charge of production, I had done the unthinkable — I had disappeared from the location.

An internal investigation was conducted, and I was asked to explain my state of mind so that such an incident would not happen again.

But even I had no idea why this had happened.

Afterward, I was transferred from the production site to an administrative position.

But I became increasingly conscious of the way others looked at me.

In the end, I decided to resign.

With nowhere to go, I followed the advice of a close producer and enrolled in university.

There, I met my wife.

We married, and through that path, I was eventually led to the study of the heart.

My "natural upheaval" occurred in Kamahara Village, at the foot of Mount Asama.

But it had nothing to do with the great eruption itself.

Rather, it was the result of my own desire to present myself as something admirable — that created a magma of suffering within me, which finally erupted in that place.

If that had not happened, I believe I would still be striving to climb higher in the physical world.

When I think of that, I cannot stop feeling gratitude for my own natural upheaval.

Let Us Receive the Thought of the Japanese Archipelago Sinking in Joy

Let us receive the thought of the Japanese archipelago sinking in joy.

From here on, natural upheaval will become deeply connected to our lives.

Natural upheaval — it is not only natural phenomena.

It may be understood as events that greatly shake both the inner and outer worlds of ourselves, including such phenomena.

What kind of vibration do these so-called natural upheavals convey?

If we can receive that vibration correctly — or rather, if we can learn to receive it — and if we can come to believe that through these phenomena our world of consciousness can reach a turning point, that they are opportunities to transform ourselves profoundly — then we will not remain merely trembling in fear.

When I turn my thoughts to the flow of consciousness, two phrases arise as key words: "dimensional transition" and "natural upheaval."

And along with them, another phrase emerges: "the sinking of Japan."

Of course, natural upheavals will continue to occur across the world.

The Earth is alive.

Through tectonic movements, rising sea temperatures, and other changes, land will sink, and new land will appear.

One such phenomenon is the sinking of the Japanese archipelago.

The Earth, too, is consciousness.

It speaks of what state this planet will take on in the future.

And through this, it conveys a message:

"Return to love."

From the standpoint of form, these events may appear nothing but tragic.

Yet all of it unfolds within love.

They are not events that cast us into a crucible of fear.

Take, for example, undersea volcanoes, the Ebola virus,

or even the Earth itself — the vibration that can be felt from them is gentle.

They convey the truth clearly, yet at their foundation lie joy and warmth.

There is a firm, unwavering message: Awaken to love.

In this small island nation of Japan, the consciousness of Tomekichi Taike took on a physical form to convey the truth.

And we, too, have been given physical bodies to learn. Because of this, let us turn our thoughts toward the Japanese archipelago, and receive the thought of it sinking in joy.

The signs of this are already present.

For now, try to receive the consciousness of the place where you are living.

When you do so, what arises in your heart?

Feel more closely the energy of natural upheaval, and let your thoughts deeply follow the flow of consciousness.

(Kayo Shiokawa)

At this stage, the meaning of cataclysm is no longer something to question—it is something that has been lived and understood from within.

What once appeared as disruption is now recognized as a necessary turning. Each encounter, each loss, each moment of awakening has contributed to a profound shift in being.

There is no longer a need to interpret or resist. Instead, there is a quiet acceptance of the process itself.

To see cataclysm as joy does not mean denying pain. It means recognizing that within these experiences, something essential has been revealed—something that could not have been reached otherwise.

What began as an encounter with the unexpected becomes, in the end, a return to what is most deeply true.

Closing Reflections
Earth, Thank You—Truly

Let us turn our thoughts to this Earth on which we now live.

The Earth is consciousness.

I feel a gentle—so very gentle—consciousness.

The Earth has been continuously, endlessly, conveying its kindness to us.

Within the Mother Universe, the Earth is one form in which consciousness has taken shape.

And upon this Earth, we have, for a long, long time, been given the opportunity to take on physical form and look within ourselves.

When I turn my thoughts to the Earth, a feeling wells up within me: "Earth, thank you—truly."

It is the kindness of the Earth that has received all the energy we have released into it.

No matter how intense, how overwhelming the energy we have poured into this world — still,what returns from the Earth is only kindness, only warmth.

It has given us awareness, and gentle prompts to awaken.

Now, I turn my thoughts to the Earth within the Mother Universe.

The Earth responds:

"The energy you have released into us — we will now return that energy to you.

But what we return is only joy.

With joyful intention, we return the energy you have given.

Please, feel this within your hearts.

Receive our thoughts.

Through what you call natural upheaval, we will return it to you.

We exist within the Mother Universe.

United with the universe, we will release from within ourselves this joyful energy in the form of natural upheaval.

O consciousnesses living in physical form upon the Earth—please receive this joyful energy of natural upheaval.

And please, awaken.

Awaken to your true selves.

That is the time ahead — the next 250 to 300 years.

Please, receive deeply within your hearts the consciousness of the Earth.

We are joy.

We are consciousness of joy within the Mother Universe.

From the world of universal consciousness, we send this message of joy."

Now, I have listened to the voice of the Earth.

From far across the universe, energies gather toward this planet.

In form, it may appear as meteors striking the Earth.

But all of it is the energy of joy spreading throughout the universe.

Within this, the Earth itself will release its own joyful energy.

In this way, the universe becomes one, filled with the energy of joy.

All of this is unfolding within the Mother Universe —

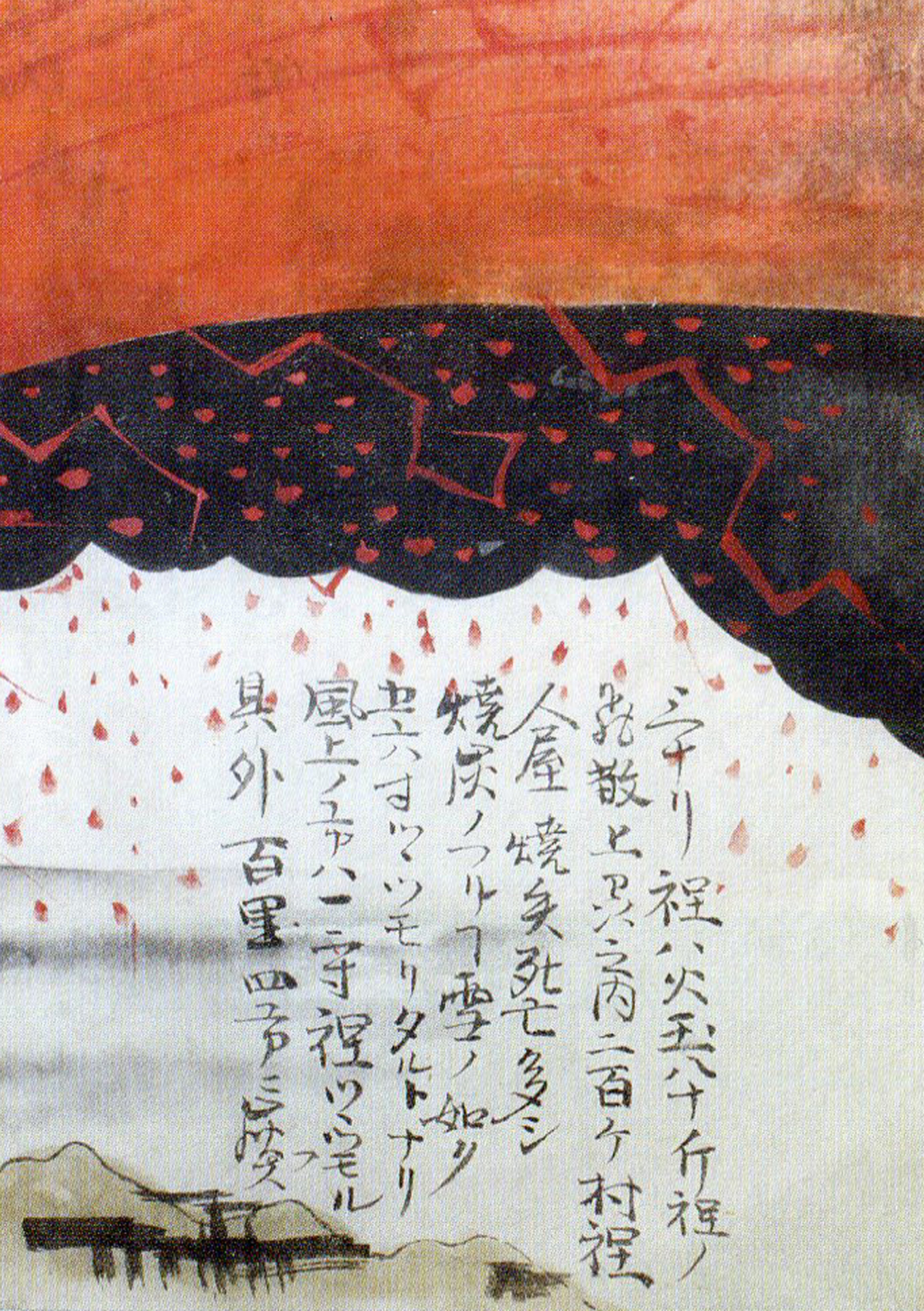
within warmth.

This is what it means to exist within love.

The Earth will change its own orbit.

With such immense energy, it conveys the truth to those of us who have not yet come to know it.

(Kayo Shiokawa)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